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Old English Martyrology.

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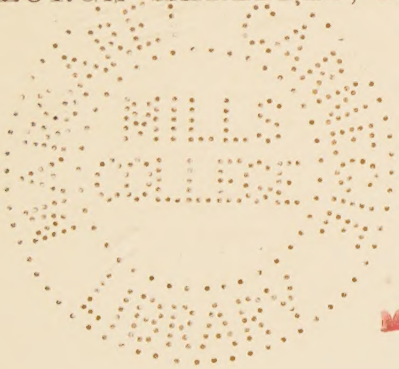
WITH

INTRODUCTION AND NOTES

BY

GEORGE HERZFELD, PH.D.



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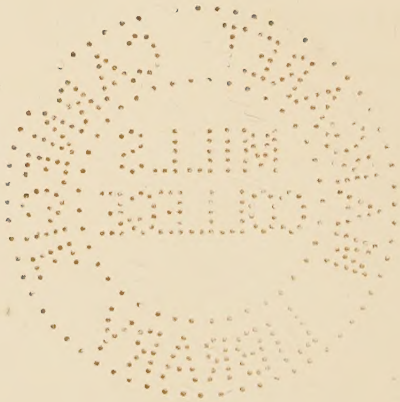

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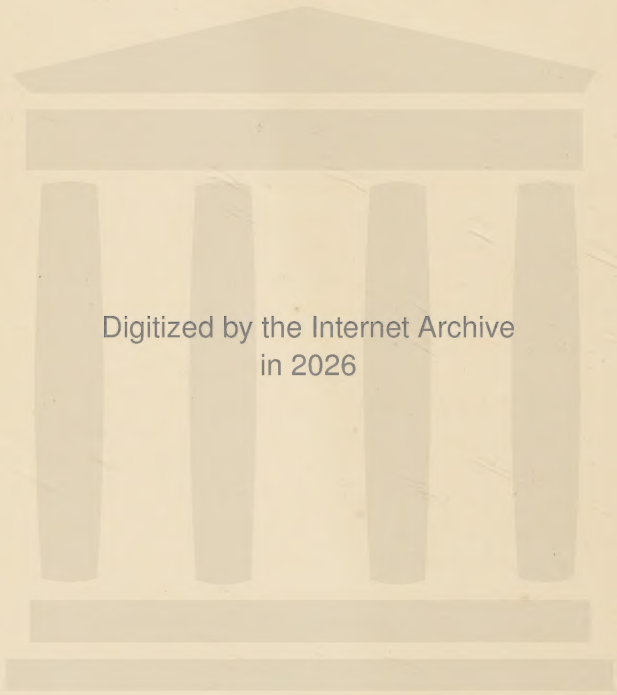

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INTRODUCTION.

I.

From an early period, the Christian Church endeavoured to keep alive and to celebrate the memory of its martyrs. Those who had suffered for their faith were remembered in the prayers of the believers and in the divine service of the Church, and to the list of their names were added those of the 'Confessors,' who, without having undergone martyrdom, had given the world a glorious example by their holy and exemplary life. It is well known that the early Christians often procured the minutes of lawsuits instituted against their brethren; in some cases they were themselves present in the lawcourt, and were therefore able to give a reliable report of what they had seen and heard[1]. Thus accounts of different kinds came into existence, some of them mere catalogues of names (Calendars), others more extensive (Acts or Passions), containing the history of the martyrs and a description of their death-scene. Out of such material the lists of martyrs, called Martyrologies, were developed after the official establishment of the Christian religion, many more or less authentic details concerning the lives and sufferings of the Saints being gradually introduced. Besides, new calendars of saints were continually being composed, and a final step was taken by making up collections of complete legends (so-called Legendaria) according to the order of the Calendar.

Only very few of these Calendars[2] survived the period of the

[1] Cp. C. J. Neumann, derröm. Staat und die allgem. Kirche (1890), p. 278.

[2] Cp. de Smedt, Introd. gen. ad hist. eccl. crit. tract., p. 111. Horstmann, Altengl. Legenden (1881), p. xxviii.

persecutions. It was evidently the custom to read them in public on the anniversaries of the saints. This is mentioned by St. Cyprian[1] († 258), and was expressly permitted by the third council at Carthage (A. D. 397), whereas, later on, Pope Gelasius prohibited the reading of certain Acts of Saints, because many spurious writings of the kind appear to have been circulated. Now the necessity arose for the Church to possess a Calendar of Saints the authenticity of which could not be impugned; but a long time elapsed before this end was attained. The oldest monuments, such as the *Depositio Martyrum* (edited by Mommsen in the 'Abhandlungen der K. Sächs. Gesellsch. d. Wissensch.,' 1850, vol. i) and the Calendar of the Carthaginian Church (in Mabillon's Vetera Analecta, tom. iii), can here be passed over. Of greater importance is the old Syrian Martyrology (dated A. D. 412 and printed by Wright in the Journal of Sacred Literature, vol. viii). This is a very short list, merely containing the names of the saints and the places where they suffered; the names, with but few exceptions, belong to the East. A Martyrology still more important for the Western Church is the one wrongly ascribed to St. Jerome; it is said to be based on an earlier work of Eusebius which has perished[2]. Then we have the lesser Roman Martyrology (Martyrologium Romanum parvum), discovered in 850 at Ravenna by Ado, Archbishop of Vienne. This, like the others, is not an authoritative document: its character is that 'of a private historic essay, not of a public traditional calendar' (Smith and Cheetham, Dict. of Christ. Antiq., vol. ii, p. 1137). It was apparently composed at Rome about the beginning of the eighth century (de Rossi, Roma sotterranea, II, xxvii seqq.). On the whole, the lesser Roman Martyrology answers to the description of a book given by Gregory the Great in a letter to Eulogius, Bishop of Alexandria: 'Nos autem pene omnium martyrum, distinctis per dies singulos passionibus, collecta in uno codice nomina habemus . . . non tamen in eodem volumine, quis qualiter sit passus, indicatur, sed tantummodo nomen, locus et dies passionis ponitur' (Migne, Patrologia,

[1] Epistola xxxvii. ad Clerum. See also St. Augustin (Sermo 47 de sanctis) and Cassiodorus (de instit. div. litt. c. 32).

[2] This must not be confounded with another work by Eusebius, the ἀρχαίων μαρτύρων συναγωγή, of which one part, entitled De Martyribus Palaestinae, has been preserved.

vol. lxxvii, p. 930). Whether this volume has anything to do with the lesser Roman Martyrology is, however, not quite certain.

About the same time another Martyrology was compiled by the greatest teacher of the age, the Venerable Bede. A great confusion had gained ground in the Calendars in consequence of the uncritical attitude of the compilers, who would often assign the names of martyrs to a wrong date, or would enter the same name several times. Bede, being more critical in this respect, thought it better to leave some blank spaces in his list in order to avoid mistakes and repetitions (cp. his Historia Ecclesiastica V, 24). These gaps were soon afterwards filled up by Florus, subdeacon at Lyons about 830, so that now it is sometimes difficult to determine which part of the work belongs to either of them.

All the following Martyrologies have been derived from Pseudo-Jerome, the lesser Roman Martyrology, and the work of Bede and Florus. Rabanus Maurus, Archbishop of Mainz (ab. 840), enlarged the latter, combining it with the Calendar of Pseudo-Jerome. Still greater authority was enjoyed by the work of Ado, who has been already mentioned as the discoverer of the lesser Roman Martyrology. This work, together with that of Bede, is the basis of his own compilation, which is much more extensive than that of any of his predecessors, as it incorporates a great deal of new legendary material. Usuard, a monk in the Abbey of St. Germain-des-Prés (ab. 875), who wrote at the command of King Charles the Bald, gave an abridgment of Ado's work. Usuard's book became very popular, and during the following centuries it was widely used in the Western Church. Notker, monk of St. Gall († 912), appears to have been the only one who made use of Rabanus's Martyrology. This branch of ecclesiastical literature comes to a termination in the larger Roman Martyrology, edited by Cardinal Baronius at the command of Pope Sixtus V (1584).[1]

While these books of martyrs were being compiled, the biographies of eminent Saints were not neglected. Some of them were merely of local importance; a great many, however, enjoyed

[1] Two metrical Martyrologies must be mentioned here: one by Bede (first printed in d'Achery's Spicilegium, x. 126), another by Wandelbert, a monk at Prüm near Treves, written about 850. A second poetical Martyrology going under Bede's name is spurious.

universal reputation, and were at a later time admitted into the official lists of the Church. Writings of this kind are the Life of St. Martin of Tours by Sulpicius Severus, of St. Benedict of Nursia by Pope Gregory the Great, and Bede's biography of St. Cuthbert. At the same time there occur numerous poetical compositions in the vernacular languages treating of the same matters. The oldest monument of the French language is a hymn in memory of St. Eulalia, and in England there are even earlier instances of metrical legends. The poems composed by Cynewulf and his school give sufficient evidence of the popularity of the subject, forming, as they do, the latest and highest stage of a development which must have been going on for a considerable time. Finally, the homilies of Ælfric may be referred to as showing the continued interest in, and the influence of, these books of martyrs [1].

The question now arises: What is the position and the use of the Martyrologies in the Church service, especially of the one before us? The praise and celebration of the martyrs' deeds and sufferings had always formed an important part of the service. 'The practice was to read the acts of those saints and martyrs who were to be commemorated in the liturgy of the day following, in order that the faithful might join in the commemoration with memories refreshed' (Smith and Cheetham, l. c., s. v. Legenda). Later on, this was changed, the Acts of the Martyrs being read after Prime, the first service after sunrise, and in a different place, the chapter-house, where the monks repaired after the official service. In our case this may also be presumed to have taken place [2]. On p. 78 of our text (May 8, St. Michael on Garganus), we meet with a passage which shows conclusively that the book was meant for people who were supposed to be well acquainted with the story in question, as it is merely alluded to in a few words and in a superficial manner. Other cases of the same kind are not wanting. This seems to point to a monastic audience and to a service in a place where laymen would not be present. Again, it is known that the lessons for the second nocturn were taken from the Acts of Saints; in this case, too, an audience of

[1] A mention of Cynewulf's Fata Apostolorum and of the South English Menology ought not to be omitted.

[2] All the sermons of Bede and many of Ælfric were preached before monks (cp. Beda, ed. Giles, v. 69, 182; Ælfric's Homilies, ed. Thorpe, ii. 2).

laymen would be excluded. When we see how meagre and incomplete the accounts of the legends in our book frequently are, we may readily infer that they were mainly intended to refresh the memory of the preacher, and to supply him with the groundwork of his sermon:

II.

The Old-English Martyrology has been preserved in four manuscripts, two of which are mere fragments, the other two more or less incomplete copies:

A = British Museum, Addit. MS. 23211. Two small leaves, of which the first contains a small portion of our text (pp. 56, 21 to 58, 19: 58, 24 to 60, 17 of the present edition), the second the West Saxon genealogy and other matter. It has been separately printed by Mr. Sweet in his Oldest English Texts (1884), p. 177: it is assigned to the second half of the ninth century.

B = Brit. Mus., Cod. Cotton. Julius A x. This is a thick octavo volume, containing 175 leaves of vellum. Empty leaves have been inserted where the MS. appears to be defective: two after fol. 43, two after fol. 59, one after fol. 65, two after fol. 113, and five at the end. In addition to these, four fly-leaves are prefixed to the volume, on the first of which Sir F. Madden has noted the missing portions. These are: Jan. 25 to March 3, March 13–19, June 24 to July 4, Nov. 11 to Dec. 31 (pp. 32, 3–4: 38, 26–27: 104, 3 to 112, 6: 204, 4 to 222, 13, and 1, 1 to 10, 18 respectively). On the first page of the MS. we find an 'elenchus contentorum in hoc codice,' written by a later hand, probably in the seventeenth century. A Latin life of St. Oswiu, King of Deira, follows, extending from fol. 2 to fol. 43: after this two empty leaves (as aforesaid) and then our text (from fol. 44 to fol. 175), apparently written in the second half of the tenth century. Three different scribes seem to have worked at it: the first writing from fol. 44^{a} to 130^{a} (10, 19 to 132, 12), the second from fol. 130^{a} to 156^{a} (132, 13 to 174, 6 ætforan), the third from fol. 156^{a} to the end (174, 6 godes—204, 4 bið). A description of this MS. is given by Wanley in Hickes' Thesaurus, II, 185.

C = Corpus Christi College, Cambridge, No. 196 (formerly D 5). A volume in folio, written on 122 parchment leaves. The text of the Martyrology is found on fol. 1–110: the so-called Nathanis

legatio ad Tiberium (otherwise the legend of St. Veronica) follows from fol. 111 to 122, written by a different hand [1]. C is apparently somewhat earlier than B, being written about the beginning of the tenth century. The text it gives is also incomplete, beginning on p. 40, 3 of the present edition. On the other hand, it is the only MS. which contains the latter part of the text (from p. 204, 4 to the end, where not more than one or two pages may be missing).

D = Corpus Christi College, Cambridge, No. 41 (S 2). A large quarto, 244 leaves, including two fly-leaves. Here again we have only a short fragment of the text, all the more valuable, as no other MS. contains this part of it (1, 1 to 10, 18). This is the well-known Parker MS. of Bede's Ecclesiastical History; our fragment is written continuously on the margin from fol. 122^{b} to 132^{a}. A full description of the MS. is given by Wanley, l. c., p. 114 seqq., another by Professor Miller in his edition of the O. E. Bede, p. xvi. As he fixes the date of the MS. at about the time of the Conquest, and as the language of the fragment, as well as the handwriting, shows it to be rather later, we may put it down as belonging to the end of the eleventh century as the earliest date.

The first editor of the Martyrology (apart from Hickes and Wanley, who printed only extracts) was the Rev. Oswald Cockayne. In his collection, 'The Shrine' (1864/73 in thirteen parts), we find our text printed as 'Yule Week' (MS. D) on pp. 29–35, and the main portion as 'King Ælfred's Book of Martyrs' on pp. 44–158.

We now proceed to the criticism of the different MSS.

(1) As regards A, its dialect has been recognized as Anglian, especially by Sievers (Beiträge, IX, 299; X, 484; Angels. Gramm., § 196). Besides, it is said to show 'several un-Saxon forms alongside of specially Saxon ones, such as biscep, afierr, swæ' (Sweet, O. E. Texts, p. 177). Now swæ is certainly quite common in the Anglian dialects: cp. Dieter, Über die Mundart der ältesten engl. Denkmäler, p. 18; Lindelöf, Über die Sprache des Rituals von Durham, p. 30; Brown, Die Sprache der Rushworth-Glossen, p. 17. Biscepes land occurs in a Kentish charter of the year 858 (O. E. Texts, 438, 439): only afierr may be due to the influence of a West Saxon scribe. A being the earliest MS., the presumption is in favour of its being the best and most trustworthy.

[1] This legend has been edited by Goodwin (1851), and lately by Assmann (1889).

There are only a few slight mistakes in it, as far as it goes, and it will be proved later on that, on the whole, it agrees pretty closely with the better of the two MSS. with which it can be compared.

B is a West Saxon transcript of a Mercian MS., as is shown by the numerous Mercian forms occurring in it; at the same time, the prevailing influence of the West Saxon dialect is undeniable. Some corrections made by the scribe are highly significant: thus we find him altering gecyrde to gecerde (54, 13): also scipteoran, 96, 5, wrongly made into -tearan: eorðan (26, 26) altered from earðan: all these instances betraying the uncertainty of the scribe[1]. The confusion of the diphthongs ea and eo is a well-known feature of the Anglian dialects (Lindelöf, p. 17: Zeuner, Die Sprache des Kentischen Psalters, pp. 22, 30: Zupitza, Zeitschr. f. deutsch. Alterth. 33, 54). About these Mercian forms more will be said when we have to investigate the dialect of the original.

MS. C differs from B in that it shows a much smaller ratio of Mercian forms, on the other hand many traces of late West Saxon, and even a few of the Kentish dialect (see p. xxiii). The most conspicuous is the continual use of y instead of i, as in ys, byð, syx, cryste, mydne, &c. In some cases we find such forms as þæne, hwæne, mænig, þæder, instead of þone, hwone, &c. Another characteristic feature of C is the replacing of more archaic words by later ones, of which we shall have to speak presently.

MS. D is undoubtedly the latest of all, showing such very late West Saxon forms as dæig, fæiger, mæigðe (Sievers, Angels. Gramm., § 214, 2); swuran (Sievers, § 72); gehirdon, ansin, birig, nidde, gelifde; æðelon, hwilon, sceaphirdon (Sievers, § 236, n. 6); gereua (Sievers, § 194). The Mercian influence, however, still appears even here (e.g. cwalde, baldnisse: æteawdon alongside of æteowde). The scribe seems to have been neither careful nor intelligent, for he is guilty of a great many mistakes.

The next step would be the investigation of the relative value of B and C. A very important point is the retaining of old and characteristic forms and phrases, and it will be shown that in this respect B is certainly nearer to the original than C. The following is a list of the more important readings in both MSS.:

þæs clænan biscopes B: þ. halgan b. C.
tosced B: gescyrede C.

[1] Cp. also þeow B, þeaw C (124, 19): swealt B, sweolt C (72, 2).

nepflod B: scepflod C.
geleornes B: gewytennys C (passim).
leordon B: gewiton (or foron C).
ryftum B: reafum C.
on fleam gecierred B: on fl. gehwyrfed C.
gelyfde gode B: g. on god C.
eallum þæm neahmonnum B: þæm mannum þe þær neah wæron C.
geanbidedan B: ðoledon C.
on þone seað onsendan B: on þ. s. weorpan C.
gode geleafful B: on god gelyfed C.
eagduru B: ehþyrl C.
xvi wintre B: syxtyne geare C.
þæs strongestan windes yste B: þ. s. w. blæd C.
neahstowe B: neahweste C.
leaseras B: leogeras [ł cwelleras] C.
sceðede B: derede C.
seo wæs on naman B: þære nama wæs C.
on sinai þære dune B: on monte sinai C.
ænlic B: engellic C.
oferlað B: oferfor C.
cristneres B: cristenan weres C.
gefeonde B: fægnigende C.
bebohte B: sealde C.
arfæst B: arwyrðe C.
hof up B: up adyde C.
gebrydod B: forgyfen to bryde C.
wit magon B: we magon C.
onfand B: onfunde C.
neata cwyld B: nytena cwealm C.
godgeld B: godas C.
godgeldum B: anlycnessum C.
stefnde B: sterde C.
oferhygdega B: ofermodega C.
aræfnan B: aþolian C.
acer B: wend C.
geypte B: geopenade C.
arod B: anræde C.
loh B: beleade C.
sealtiegan B: hleapestran C.

Many other similar cases could be adduced from the MSS.

(2) In B and C the words are frequently arranged in a different manner. It seems to be a principle followed by the scribe of C to put the subject and the predicate close together, whereas in B they are often separated by other parts of the sentence. Examples:

þas fæmnan on dioclitianes dagum þrowedon mærne martyrdom B: þas f. geþrow. m. mart. on diocl. dag. C.

þissum biscope ætywde s̄c̄s̄ michahel B: s̄c̄é michael ætywde þyss. bisc. C.

s̄c̄s̄ petrus on dæge þæm folce be criste sæde B: s̄c̄s̄ p. sæde on dæge þam f. be or. C.

þæt his gast æghwelcne sæternesdæg . . . moste beon B: þ. his g. moste beon æghw. sæt. C.

þa gebroðru publius . . . wolde oncerran B: þa gebr. wolde publius . . . gecyrran C.

sele þu mede him B: syle þu him mede C.

þa onfengan godes englas hyre B: þa onf. hyre g. e. C.

In B the subject is generally put first, in C we find the reverse:

þe samo is nemned B: þe is gehaten samo C.

þe serenus wæs nemned B: þe wæs nenmed ser. C.

his wundra wæs sum B: h. w. sum wæs C.

þæt him seo hyd aheardod wæs B: þ. h. wæs seo h. ah. C.

(3) In C a great number of interpolations occur, most of them quite futile and unnecessary for the context[1]:

aþystrode [7 asweartode] . on ænigre stowe [7 frecednesse] . [onsende 7] ageaf . ofer deades mannes [byrgenne 7 his] lichaman . þæt þa sawla lifgað á [in ecnysse 7] on ðære heofonlican heanesse . on þære ceastre [se hatte] bisoncensi . gewende [to heofenum 7] on þæs heofonlican lifes ingong . þam biscope [þe wæs nemned] s̄c̄s̄ narcissus . þæt hy deofolgyld[um guldon 7] weorðedon . þær [wæs an gerefa on þære ceastre se wæs haten] riciowarus . þæs mæssepreostes þrowung [7 his gemynd] s̄c̄i benigni.

(4) In many cases not only single words, but even parts of a sentence, are omitted in C. Although this is of common occurrence in many old MSS., still it shows again how little reliance can be placed on C as basis of our text. (The words enclosed in parentheses are wanting in C):

nigon hund geara (7 þritig geara) . ðe is nemned (cebron) . on þære (rode) wæs . he ætywde (*þa wunda* on his handum 7) *þa gewundedan* sidan . on þa swiðran healfe (þæm ingange, þæt is on þa norðhealfe) . sweart (7 behrumig) . 7 hine þa drogan ut æfter þæm stanum (on þære eorðan swa þæt his flæsc cleofode on þære eorðan) . letanias (þæt is þonne béne 7 relicgongas) . seo ferde mid pawle feorr (7 wide) . s̄c̄é marinan (seo wæs acenned on antiochia þære ceastre) . þysses biscopes *reliquias syndon* (on

[1] The words enclosed in parentheses are added in C.

galwala mægðe on mennia þære ceastre 7 þa *reliquias syndon*) swiðe mære, &c.

Other cases where whole sentences have been left out can be found 68, 19, 20; 100, 19–21.

(5) The scribe of C is particularly liable to corruptions of his text arising not so much from carelessness as from misconception of its meaning. A few examples will illustrate this:

P. 40, 21 B reads: se fylleðflod bið nemned on leden malina 7 se nepflod ledo (C has scepflod!).

P. 102, 27: þes Iohannes wæs mara þonne ænig oðer man buton Criste (B), þes Ioh. wæs *mid maria* oftor þonne, &c. (C).

P. 134, 7: þa swor se cyning þæt he wolde hine weligne gedon, gif he wolde oncyrran from godes æ (C adds: 7 from cristes geleafan, although the passage refers to the Maccabees!).

P. 142, 11: þa Decius se casere hine het swingan mid irenum gyrdum tyndehtum: C puts *tyn dagas* for tyndehtum.

P. 154, 17: fostormodor B, fædermodor C!

P. 162, 11: he þæs lichoman *insmoh* forlet monnum to mundbyrde, where C substitutes *his man* for insmoh.

P. 202, 20: þa sealde *se casere* þam fif cræftigum maran gyfe þonne þam oðrum. Of course the correct reading is: þa sealde *god* (as in B).

On the other hand, it must be admitted that MS. B is by no means free from faults and blemishes, and that it deserves, no more than C or D, the praise bestowed upon them by Cockayne (Shrine, p. 45): 'that they are faithful uninterpolated transcripts of the genuine volume.' The scribe of B is certainly guilty of a great many omissions, most of them confined to single words, though some extend to a whole sentence.

Single words are left out: 18, 12 (he); 18, 17 (þæs); 24, 7 (tid); 28, 18 (witena); 38, 21 (cennan); 38, 28 (þæs); 40, 5 (utan); 40, 9 (twa); 42, 15 (þæs monðes); 44, 13 (broðrum); 46, 25 (swealt); 48, 5 (se engel); 52, 8 (long ond); 54, 18 (felda); 58, 23 (s̄cé), &c.

Greater omissions occur, e.g. p. 136, 19: þæt þær utfleow [*ungeendod blod* 7 seo halige wydewe æfter þam þurh fyr] *geendode* hyre lif. Also 146, 20: s̄cā maria wæs on LXIIIIum [geara þa þa heo ferde to criste]; and 182, 24: in þære *wæs geseted* [hieronymis lichama mid stane oferworht 7 ofer þam *wæs geseted*] byrnende leoht. The reason for most of these omissions will be easily detected.

Other mistakes of less importance are to be found in B, especially as regards the spelling of proper names; but these need not be enumerated. On the whole, it will be now granted that C is the less trustworthy of the two MSS. This opinion is further corroborated by a comparison of the readings of A, B, and C, which proves how closely B agrees with the old fragment.

gelefde gode AB; on god C. halgan AB; om. C. gesponnan AB; gespannan C. þonne he hof his hond (handa BC) upp AB; þonne he h. h. hof up C. mid hine AB; mid him C (several times). his huntan AB; om. C. mid sweorde AB; sweorde C. ufan on AB; on ufan C. gemyne AB; gemun C. æfter þon AB; æfter þam C. to his liorræra sumum AB; to sumum h. l. C. oðswigde AB; ætswigde C. swa AB; swylce C. hwæshwegu AB; hwæs C. hercnade AB; hlyste C. in (on B) heofon AB; on heofenum C. heran AB; hyran C. weres AB; martyres C. þreade AB; þreatode C. oferswiðan mihte AB; of. ne mihte C. æfter seofon gearum AB; æft. þam s. g. C. hæðnan AB; hæðenan C. he s̄cs georgius AB; he om. C. læded AB; gelæd C. hælende AB; hælend C. swa hwylc (suæ hwelc A) man ðe AB; swa hw. man swa C. afierr þu AB; þu om. C. husum AB; huse C. sceððe AB; ne sc. C. monncwyld AB; mancwealm C.

It is only in very few cases that C agrees with A against B: mid hiora feðera (fiðra A) flyhte AC; into h. f. fl. B. næfre AC; nohwæþre B.

Wherever B and C go together against A, it is always their tendency to eliminate the older dialect forms of A, which we can hardly expect to find in later MSS. Examples of this kind are:

feðera BC; fiðra A. ofswungen BC; sungen A. wolde BC; walde A. on BC; in A (four times). yrnan BC; iornan A. ealle BC; alle A. com BC; cwom A (three times). heofonum BC; hiofonum A. handa BC: hond A. fet BC; fotas A. slean BC; sleon A. þe BC; þec A. me BC; mec A. cum BC; cým A. het BC; heht A (twice). bidde BC; biddo A. swa hwylc BC; suæ hwelc A. feond BC; fiond A. min gemynd BC; mine gemynd A. do BC; doe A. fram BC; from A. naman BC; noman A.

We may now feel assured that B is a better MS. than C; we are therefore justified in taking it as the basis of our text with exception of the part preserved in the old fragment, having due regard to mistakes of B, which can frequently be corrected from C. It still remains to be seen in which way the three MSS. (D stands apart for obvious reasons) are related to the archetype (O).

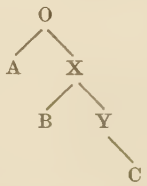
That B follows A very closely has been made sufficiently clear; hence we may infer that both go back to the same original. The scribe of A may have possibly had the archetype before him; as to B, which is a much later copy, it is reasonable to assume that there must have been a link (X) between it and O, because it shows a number of mistakes of its own. Besides, it is pretty sure that C must be derived from the same source as B, as they have certain mistakes in common. These are as follows:

P. 80, 19: he wæs acenned on Frigia ceastre (read mægðe).
P. 128, 17: þone Jacobum se wælgrimma hyrde (read Herodes) acwealde mid sweorde.
P. 190, 13: Nonnus se biscop sægde godspell be þam toweardan godes lombe (read dome)[1].

In a few cases both MSS. show omissions which must have already appeared in X:

P. 44, 22: drihtnes[þegn] se leofa Benedictus.
P. 50, 6: Here it is evident that in B and C one or more sentences have been left out after somod. There is no connexion between the two parts of the sentence.
P. 138, 10: her is se godes [þeow or þegn] Stephanus.

If we now consider that in consequence of its numerous corruptions C is even further removed from the original than B, so that another link (Y) has to be inserted, the genealogy of the MSS. may be shown in the following manner:



The position of D must necessarily remain uncertain.

[1] At p. 62, 17 there is a case which seems to show that the original of BC was corrupted, B having zymologesin and C decimologesin; the correct reading is exomologesin. These passages, except the first, have been corrected by Cockayne.

III.

It has been mentioned before that the O. E. Martyrology has long been considered one of the oldest monuments of the Mercian dialect. This could be safely concluded from the old fragment (A), and will be corroborated by further investigation of the other three MSS., all of which show, in larger or smaller proportion, Mercian peculiarities that have escaped the attention of the scribes. Moreover, this inquiry will not only help us to determine the locality where our text originated, but will also give us a clue as to the time of its composition.

The way by which I intend to proceed is examining one after the other the characteristic traits of the Mercian dialect as enumerated by Prof. Napier in his Introduction to the Homily on St. Chad (Anglia X, 131 seqq.), and comparing them with the results obtained by other investigations, especially those of the Mercian glosses edited by Zupitza (Zeitschrift für deutsches Alterthum, 33, 47), in Zeuner's book on the Vespasian Psalter, and in the treatises by E. M. Brown and Lindelöf on the Rushworth Glosses and the Durham Ritual respectively. I need hardly say that in all the MSS. except A the West Saxon forms are far more numerous.

A. Vowels.

(1) e, é for West Saxon æ, ǽ:

féringa A.

bed, gefretwade, genealécean, bernan, hweþre, hregl, hwene, ǽfeste, segdon B.

drencan, cempa, hrefen; léden, gerésde, C.

þer D.

On the other hand, æ is found instead of West Saxon e: spræcan, unásægendlicum A: gestællan, mæn, dræncean, sændan, æft, fræmde, ræste, wæres, Ængla, ændlefen, andfænge B.

In the Mercian Glosses: e for æ regularly (3d, p. 51); æ for e once only (2c, p. 50).

In the Vespasian Psalter: two cases of æ for e (Zeuner, p. 14); e regularly for æ (pp. 11, 12).

In Life of St. Chad: e for æ preponderating (Napier, p. 135).

In Rushworth Glosses æ and e are interchanged, but less frequently than in the other texts (Brown, p. 14).

In the Durham Ritual e and æ nearly always appear as in the West Saxon dialect (Lindelöf, p. 3).

(2) a before l + consonant remains unbroken. This is generally the case in A; in the other MSS. the breaking of the vowel is the rule, but even here the influence of the original makes itself felt. We find all, alle, Æðelwaldes, in A (once, however, scealden, due to the scribe): aldorman, aldres, all, half B: half in C (three times): cwalde, baldnisse, D.

Mercian Glosses: a without exception (1 c, p. 49). Also in the Vesp. Psalter (Zeuner, p. 24). In St. Chad 13 cases of a against 27 of ea (Napier, p. 135). In the Rushworth Glosses a occurs 194 times and ea only 81 times (Brown, p. 22). In the Durh. Rit. ea before r + consonant, a before l + consonant (Lindelöf, pp. 12, 18).

There is no example of a appearing unbroken before r + consonant, and this argues against Northumbrian origin of the Martyrology (see Zupitza, Mercian Glosses, p. 54, and Napier, p. 135, 3).

(3) The i-umlaut of ea, eo (éa, éo) seems to have been e (é) in the original, but not without exceptions. Thus we find in A gelefde, gehéran, but also monncwild. In B the e-forms are rather numerous, in C less so.

(*a*) *The short vowel.*

(A) ea, eo, before r + consonant: dernes, erre, onbergean, oncerran, merwan; but also afierr A (afyrr BC, afirred D). Cp. Sievers, Ags. Gr. § 159, 4.

(B) ea, eo, before l + consonant: eldran, self, scell, swelcne, onheldan, selfrenum.

(*b*) *The long vowel.*

Examples: unaléfde, ætéwde, gehérde, genédan, scétan, céle, gecéged, céde, cégde, gecégað, légetsleht, réc, téhð, gémde, tén. Also in unaccented syllables: þreotténe, sexténe (passim).

(*c*) *Isolated forms.*

onstered (52, 22): fér (24, 3: probably a mistake). In most cases, however, the scribe of B prefers the West Saxon forms (e.g. Myrceum, byrnan, sylf, oncierde, líg, rícc, smýc, genýdde, &c.).

In C the instances are extremely rare. The short vowel does not occur at all, the long vowel in a few cases: nédþearfnisse (68, 11. 13), réc (72, 11), and syxténe (88, 18). But these forms are occasionally met with even in West Saxon texts.

Merc. Gloss.: e before r + consonant (1 d, p. 50). The long vowel without exception (12 f *a*, p. 56).

Vesp. Ps.: e before r + consonant (p. 15), æ before l + consonant in most cases (p. 33). The i-umlaut of ea is always e (Zeuner, p. 48).

St. Chad: e (rarely æ) before r + consonant, æ before l + consonant (Napier, p. 136, 4–8). The umlaut of éa is é (rarely í, ý).

Rushworth Glosses: e, æ, occasionally y and i (Brown, p. 29). The long vowel is é, in a few cases ǽ, ý, ei (p. 75).

Durh. Rit.: æ before l + consonant, e before r + consonant (Lindelöf, p. 18. 22). The long vowel is again é (p. 40).

(4) There are several cases of u(o)-umlaut[1] in B. (a) umlaut of e: ærendwreoca, déoma, meolcodon, steore, -teogða (more frequently -tegða), þeosses(-um), weora(-um); (b) umlaut of i: ondwleotan, seondon (siondan), seonewealt[2].

In A, all the instances of this umlaut agree with the West Saxon usage: heofon, hiofonum, spræcan, brecan, wegas. It is noteworthy that in our text a never appears to be influenced by a u or o following.

In the Mercian Glosses: a in hælwearum, e in heofenas &c., seolfa, weolan (Zupitza, 8 b, 9 a, p. 54).

Vesp. Psalt.: umlaut in all cases with hardly any exceptions (Zeuner, pp. 26–32).

St. Chad: ea three times, eo once (but genemaðˇ, Napier, 136, 9).

Rushworth Gl.: a shows umlaut in five cases, e nearly throughout, even before palatals (Brown, pp. 30, 33, 34).

Durh. Rit.: e and i are often subjected to this umlaut, a never; neither does it appear before palatals. Cp. Lindelöf, pp. 15, 16, 19.

(5) Influence of preceding palatals: u is generally diphthonged in B: geong, geongan, geongra, giuguðe (150, 4); iong (for iung 136, 19), which looks like a compromise between geong and iung; gingesta (134, 6).

The same rule obtains in C, where gingran only occurs (206, 12). There are also a few cases where the vowel is unchanged, as in gete (148, 17; 182, 14), gerela, gefe (subst.), ongetan (all in B), ongetan, beget, in C; but generally we find i or y (forgeofaðˇ 74, 6, B, is remarkable). Again, late West Saxon forms appear, as scétan, gescæpen. A and D give no occasion for remarks.

Merc. Gloss. and St. Chad do not show any examples of ea after palatals: e for West Saxon ie, y, i, twice in Merc. Gl. (3 e, p. 51), once in Chad (pp. 136, 10), where also iungrum and gin[g]ran are found (136, 6).

Vesp. Ps.: gingra and gungra occur (Zeuner, pp. 75. 139). No influence of the palatal on a or e (pp. 11, 12, 81).

Rushworth Gl.: frequent palatalization of a, beside æ and a (Brown, p. 25); e remains unaffected (p. 32), also u in iunge, iuguðe, &c. (p. 53).

Durh. Rit.: diphthongs in most cases (Lindelöf, pp. 24, 25).

[1] Cp. Lindelöf, Über die Verbreitung des sog. u-Umlauts in der stark. Verbalflex. des Altengl. (Herrig's Archiv, 89, 129).

[2] Perhaps deodan 130, 18: but see below (p. xxv).

(6) Influence of following palatals. Of this umlaut we can find but slight traces in B and C: werc (72, 22 B), légetsleht (30, 9), ærendwreca, 150, 24 (see No. 4).

Another instance of this umlaut is the appearance of e for West Saxon ea before h, ht, x: awehte, gerehte, sex(tig); lechte (for leohte 122, 8, B) is undoubtedly a mistake of the scribe. The superlative of neah appears in the following forms: néhsta, nýhsta, and even néahsta (176, 14, B); nýhsta and níehsta C. But all these may be West Saxon as well as other forms (égan, éhþyrl, East-sexan), which are found in B and C. In niht and cniht i occurs without exception.

Mercian Glosses have a, æ, e, and even i before ht (cp. Zupitza, 1 d, 2 b, 3 g, 4 e, pp. 49–52); also werc (p. 51).

Vesp. Ps.: the umlaut appears as æ or e (from ea), e (from eo), both before h + consonant and r + palatal (Zeuner, p. 33).

St. Chad shows only two cases of this kind (Napier, p. 136, 8).

Rushworth Gl.: æ (from a) before h or h + consonant; eo (rarely e) before r + palatal; e or i (from e) before h + consonant, beside eo, æ, y (Brown, pp. 23, 35, 38).

Durh. Rit.: a before h or ht appears as æ; e and i remain. Before rc and rg the umlaut of a is e, æ; whereas e remains unchanged (Lindelöf, p. 18).

(7) Influence of w. The group wio appears as wy in consequence of i-umlaut. This is again a feature of the Anglian dialects (Sievers, § 156, 4). Examples in B: arwyrðlice (four times), arwyrðnesse, swyran, towyrpe, wyrsta (180, 50; werresta 82, 7). But in many cases eo is retained, as in weorðlice, weorðodon, déorweorðum. C generally shows eo, except deorwyrðum in two cases.

The group weo generally remains in B, although the scribes frequently introduce the late West Saxon forms that prevail in C. Instances of this kind are swystor, swyran, in B: swustor, geswustra, swurde, wydewan, aworpe, webgeworce, in C. In A we find sweorde and hwæshwegu; in B -hwugu and hwylcehwegu (176, 17), whereas C avoids this word altogether.

éow is contracted to éw in éwede (170, 26, B); at p. 168, 12, however, this MS. has ýwde (éowde C in both cases).

Merc. Gl.: weo preserved in weolan, cweoðað (p. 54, 96).

Vesp. Ps.: weo (wio, wea) preponderating (Zeuner, pp. 71, 72).

St. Chad: weo becomes wy in most cases, a few times wu, which is due to the scribe (Napier, 136, 6).

Rushworth Gl.: weo remains, twice we have wu (Brown, p. 34); wio becomes wy (p. 42).

Durh. Rit.: weo, wea, produce wo, wa. Instead of wio we find wu, and with umlaut wy (Lindelöf, pp. 27, 28).

(8) a, o, before nasals. Here we have another characteristic difference between B and C. In B o before nasals is preponderating, and this is quite in harmony with what we find in A and other texts of undoubted Mercian origin. The scribe of C, however, prefers a (only four instances of o), and D naturally agrees with C. In the original, the occurrence of o must have been the rule. In this respect it is remarkable that ond in its unabbreviated form appears no less than seventeen times in B and once in C (218, 19); o is even preserved in B in cases where metathesis has taken place: orn (three times, arn twice), forborn. C shows again a, and once the late West Saxon ea (geearn, 206, 10).

Merc. Gl.: always o (once fram); Zupitza, p. 49; 1 b, p. 53; 5 c.

Vesp. Ps.: o is found throughout; Zeuner, p. 10.

St. Chad: e is predominant; Napier, p. 139.

Rushworth Gl.: o is much more frequent than a (the average being 70 to 1a); Brown, p. 18.

Durh. Rit.: o in most cases (four exceptions only); Lindelöf, p. 12.

In the Corpus Glossary and the shorter texts o is also found much oftener than a, with the sole exception of the Durham Admonition, which is probably of a later date.

B. Consonants.

(1) In a few instances h is lost where it is preserved in the West Saxon dialect: héanes, 74, 28; 128, 18 (cp. Brown, part ii, p. 35; Napier, p. 136, 11). Other forms, however, occur also: héanne, héage, héan (dat. sing. fem.). Similarly w is lost in feaum (168, 14), but retained in feawa (176, 4). Cp. Sievers, Beiträge, ix, 258. All these cases are found in B, whereas C shows h and w without exception.

w is lost in sungen (56, 22, A), where BC read ofswungen. A similar case in the Durham Ritual is syppo (West Saxon swiopu, swipu); also asundun, Erfurt Gl. 341. Cp. Lindelöf, p. 28; also Kluge, Grundr. d. germ. Philol. i, 378 (2nd edit.).

(2) g is lost initially in eond, 48, 18; middaneard, 102, 17; 108, 12; 134, 4; beeondan, 138, 27 (all in C). This seems to be a trace of the Kentish dialect introduced by the scribe; similarly we find g lost in final position: moni, 130, 18; fifti, 154, 23; wliti, 164, 17; hefi, 172, 4 (all in B). Concerning this point see Dieter, Mundart der ält. engl. Denkm., p. 64.

g stands sometimes instead of West Saxon w: gesege, gesegon (see below); nigslicod (206, 27, C); Tiges (140, 3, B). Cp. mars Tiig in the Epinal and Erfurt Glossary 663 = Corpus Gl. 1293; also Beiträge, viii, 221; ix, 203.

(3) A curious isolated form byðme (West Saxon botme) occurs

in B (118, 20)[1]. The phonology of this word has not yet been satisfactorily explained. See, however, Beitr. ix, 300, and Murray's New Engl. Dictionary, i, 1015 [b].

(4) B and C show a characteristic difference with regard to certain dialect forms. B has irenum, 142, 19; writeirenum, 146, 12. In both places we find isenum in C. The former is Anglian, the latter West Saxon (Beitr. ix, 223; Dieter, l. c. p. 51).

Metathesis of medial r is pretty frequent in proper names: Cúðbrihte, 58, 23, A, but Cúðberhtes, 40, 22, in BC: Ceolfrið, 128, 14; but Willferðes, 60, 26: Ecgferð, 102, 5.

C. Inflexion.

(1) *Nouns.*

The masculine ending in a feminine declension appears once in C: hylpes, 204, 17. This may be a trace either of late West Saxon or of Anglian influence. Cp. Brown, ii, 76 (§ 57 [a]).

A few remains of the u-declension are still noticeable: on sumera, 38, 7; þære cweorna, 200, 24. 26. The different readings (hond A, handa BC: 58, 12) are remarkable, as the Anglian texts mostly have the shorter form. The dative hand is found in B (16, 21). See Zeuner, p. 130; Lindelöf, p. 113; Brown, ii, 79.

The plural of the monosyllabic consonant stems in the Anglian dialects is bisyllabic (Sievers, Beitr. x, 484). Accordingly we find fótas in A 58, 13 (fét BC), and in C 126, 9 (fét B). The shorter form occurs besides 46, 19; 152, 7; 174, 13; 218, 14; also téð, 66, 19, and fýnd, 106, 11; 182, 15.

(2) *Verbs.*

In the original, the ending of the 1 pers. sing. pres. ind. must have been -o (u). We have, it is true, only one instance, but this is in A: biddo, 60, 12. Rushworth Gl. have mostly -e, Vesp. Ps. generally -u, Merc. Gl. -u and -e, Durh. Rit. -o.

A prominent characteristic of the Anglian dialects are the unsyncopated forms of the 2 and 3 pers. sing. pres. ind. These are quite numerous in B and C, although it must be admitted that the syncopated forms occur nearly as often. In D we find only a few unsyncopated forms[2].

The preterite plural of séon frequently appears in the form ségon, but merely in B (e. g. 48, 17; 56, 9; 74, 8; geseagon, 44, 18). This is again a feature of the Anglian dialect (Beitr. ix, 283).

[1] The form bytne in Bosworth-Toller (copied from Lye) is a mistake.

[2] The two forms of beoran (byrð 30, 3, and byran 22, 6, B) may be incorrectly spelt for birð, biran; most likely they are due to late West Saxon influence.

cuman has i-umlaut in different forms: cymð, cymeð, 48, 24; 104, 4. 5. cyme (optat.), 120, 25; 122, 2. cým (imper.), 58, 15, in A; BC show cum instead, which also occurs 60, 18. upcymen (partic.), 192, 10. See Zeuner, p. 105; Lindelöf, p. 89; Brown, ii, 60; Beitr., viii, 80.

The Anglian form of the preterite of hátan is heht, which is twice found in A (58, 6. 19). BC have hét without exception.

The vowel in the normal ending of the past participle in the first weak conjugation is syncopated in the West Saxon dialect: not so in the Anglian (Beitr. ix, 274). In C the syncopated forms prevail, in B the non-sycopated are more numerous. Thus we find: pres. gecéð, 68, 12; gecégð, 60, 19; gecégað, 122, 6; pret. céde, 90, 21; cégde, 128, 12; part. gecégd, 80, 1. On the other hand gecíged, 32, 1; 176, 24, &c., all in B, and these i- or y-forms regularly occur in C. See Zeuner, p. 48, where similar forms are quoted; also Merc. Gl. (Zup. p. 56) and Rushworth Gl. (Brown, i, 75). swígian: pret. oðsuígde, 58, 26 (AB, ætswígde even in C), geswígdon, 212, 14, C, but swígode, 28, 15, B. See Beitr. ix, 297; Sievers, § 416, n. 17 (where swígde is taken to be Northumbrian). gierwan: part. gegerede, 92, 10, B. See Zeuner, p. 112; Brown, ii, 16.

The endings of the preterite and participle of the second weak class generally appear as -ade, -ad, in A and B. This form of the suffix prevails in the Anglian texts: see Zup., Merc. Gl., p. 58; Zeuner, p. 114; Brown, ii, 66; Lindelöf, p. 98; -ode and -ede are much less frequent, the former predominating in C.

From the minor groups, the following forms may be noted:

walde, 58, 6, A; scealde, 58, 8, A: both undoubtedly pointing to Anglian origin of the text (Napier, p. 137, 15). Cp. walde in Durh. Rit. (Lindelöf, p. 101), walde (wolde) and scalde in Rushworth Gl. (Brown, ii, 68, 69).

In B we find the bisyllabic forms of habban throughout (hafast, 30, 17; 192, 7: hafað, 42, 18; 50, 1; 202, 9: nafað, 150, 8, &c)., in C the later forms hæfst, hæfð (once nafað, 104, 20). Vesp. Ps. agrees with B (Zeuner, p. 117), the other texts differ.

The 3rd p. plur. ind. pres. of béon mostly appears as sendon in B (34, 21; 40, 10; 74, 3, 18; 82, 11; 130, 11), twice as seondon (118, 1; 154, 5), once as siondan (138, 23). C has sindon, which is also occasionally found in B. Rushworth Gl. also show sendon (not in Vesp. Ps. or Durh. Rit.).

Of dón a few remarkable forms have to be mentioned here: opt. doe, 60, 13, A (do BC); pret. dede, 12, 28, B, 60, 2, A (dyde BC); plur. dedan, 88, 15, B; deodan, 130, 18, B. The latter form might be a clerical error, but it occurs again in the Codex Aureus Inscription (Sweet, Old Engl. Texts, 175, 6), which is also considered as Mercian. Two explanations can be offered: we have either o-umlaut, or the form has been developed in analogy to eodan.

(3) *Adjectives.*

Mention may be made of the use of the instrumental instead of the dative in the following instances: mid yfellice duste, 16, 27; mid his godcunde sweorde, 50, 7; mid þine deaðe, 50, 14; besides 62, 14; 72, 3; 78, 25; 172, 1. With one exception, the scribe of C uses the dative in all these cases. Compare also: for þínum þæm hálgum naman, 66, 1 (halgan C); his hearde þéawas, 130, 6 (heardan C).

(4) *Numerals.*

Forms like féower-, fíf-, seofon-, eahtategða, occur exclusively in the two MSS. of the Martyrology, and may therefore be taken as Anglian (Sievers, Beitr. ix, 300). Other undoubtedly Anglian forms are -teogða (-teogeða), which also appear in the translation of Bede (Beitr. ix, 285, 286).

(5) *Pronouns.*

The older form of the accusative of the personal pronoun is still found in A (mec, 58, 18; þec, 58, 16), and once in B (124, 10).

þæge brycas is the reading of C at p. 140, 12. This looks like a Northumbrian form (þæge, John, 12, 20; 14, 12); but in all probability it is merely a blunder of the scribe.

(6) *Prepositions.*

in is frequently used in the place of West Saxon on (Napier, p. 139, 18; Miller, introd. to O. E. Bede, p. xxxiii). I have counted three cases in A, ten in B, three in C; mid governing the accusative (Napier, p. 138, 17) is even more frequent in B, and we also find fram midne dæg, 48, 14, B. The Mercian form þorh (Beitr. ix, 200) appears once (122, 7, B).

In drawing conclusions from the above statements, regard must be had to the different age of the MSS. and the varying degrees of accuracy exhibited by the scribes, especially in retaining the old forms. Now the comparison of the sounds and inflexions seems to prove that our text is rather closely allied to the Rushworth Glosses on the one hand, and the Durham Ritual on the other hand. The most striking points of resemblance are the following:—

(*a*) In the three texts a is frequent before l + consonant, but does hardly appear before r + consonant (No. 2).

(*b*) u-umlaut of e and i, but not of a. It is true that the Rushworth Glosses show traces of the latter, but only very few (No. 4).

(*c*) The influence of preceding palatals, broadly speaking, operates in the same way in the three texts (No. 5 a).

(*d*) Influence of w: weo remaining, wio becoming wy (No. 6).

As to inflexions, the most important points are: feminine genitive in s; varying forms of consonant stems; g-forms in the preterite of seon; umlaut in certain forms of cuman; the occurrence of heht; a instead of o in the ending of the preterite and participle of the second weak class; similar forms of cíegan and gierwan, of willan and sculan; the pronoun forms mec and þec, &c.

In his treatise on the Rushworth Glosses (Part I, 81) Brown has tried to make out a few features that seem to distinguish the Mercian dialect from the Northumbrian on one side, and from the West Saxon and Kentish on the other. Two of these characteristic points are found in our text: the passing of West Saxon e into æ and the u(o)-umlaut of e and i. It does not, however, show the u-umlaut of a, and in this respect it is more closely allied to the Northumbrian dialect as represented by the Durham Ritual. On the other hand, we have to take note of the views expressed by Professor Moeller in his article on ten Brink's 'Beowulfuntersuchungen' (Engl. Stud. 13, 257 *seqq.*). In his opinion all the texts which we have hitherto taken to be Mercian are really written in the dialect of Deira (South Yorkshire). There are, again, three characteristic points: the appearance of o before nasals, the pronoun forms mec and þec, and the 'palatal-umlaut.' In the original of the Martyrology the two first points must have been well in evidence; the palatal-umlaut, however, is scarcely developed (p. xxii). We have therefore no complete agreement with the South Yorkshire dialect. After all, especially if we lay stress on the admixture of West Saxon forms, our text may belong to a more southern part of the country, and I venture to suggest Lincolnshire as the place where it was composed. In taking this view I am confirmed by the fact that of twenty-one English saints whose names we find in the text there are three from that county. Apart from the famous name of Guðlac, there appear the much less known ones of his sister Pega and of Abbot Hygebald (whose name survives in Hibaldstow [1]). I can see no reason for the introduction of these two saints, except that their names were familiar to the compiler and of local celebrity in the monastery where he lived. Without attaching too much importance to this conjecture, it may be said that it is at least not improbable.

[1] See Smith and Wace, Dict. of Christ. Biogr. iii. 183.

What we have found out regarding the locality of the archetype is further confirmed by another consideration. It is remarkable that very few South English martyrs have found their way into this list of saints. First comes St. Alban (June 22), whose name is never wanting in an Anglo-Saxon calendar, since he was distinguished as the 'protomartyr Angliae.' The second name is that of St. Ethelburga (Oct. 11), Abbess of Barking, sister of St. Ercenwald, Bishop of London : a name less well known, the insertion of which is difficult to explain. The third is that of St. Augustine, first Archbishop of Canterbury (May 26); his memory was celebrated in consequence of a decree of the synod held at Cloveshoe in 747 (see Lingard, Antiquities of the Anglo-Saxon Church, ii, 88, note). All the other English saints belong to the Mercian or Northumbrian provinces, and this fact (first emphasized by Lingard) naturally points to a northern origin of our text. It will be seen that the majority of the emissaries of Rome and founders of the English Church have been passed over, among them Mellitus, Bishop of London (April 24), Paulinus, Bishop of York (Oct. 10), Birinus, bishop among the West Saxons (Dec. 3), Theodore of Tarsus, Archbishop of Canterbury (Sept. 19), and a good many others. But the most significant omission is that of St. Boniface (Winfred). Now 'the Anglo-Saxons considered Boniface the glory of their nation. He died in 755, and in the first synod which was held the following year they enrolled his name in the calendar, and chose him one of the patrons of their church' (Lingard, l. c., p. 354, note). Undoubtedly the compiler (or compilers) of the Martyrology would have found room for him too if they had discovered his name in the Latin original[1] they had before them. But the latest historical date found in the text is the death of Abbot Hygebald, which took place about 740. This seems to indicate that the original source of the Martyrology was compiled somewhat later, i. e. about 750, before the death and canonization of St. Boniface.

The question at which time our English text may have been written is not easy to answer. Cockayne (Shrine, p. 33, and again p. 45) entertains the idea that the Book of Martyrs is as old as King Alfred the Great; that none of its materials are more recent; that it is directly indebted to the king himself, and doubtless com-

[1] This point will be discussed later on.

posed under his direction (l. c. p. 157). All these statements except the second we must consider unfounded. Nobody can deny that the fragment A was written in the later half of the ninth century; besides, the second leaf contains the West Saxon genealogy, ending with Alfred (see above, p. xi). But it has also been proved that this fragment cannot belong to the original copy, which must be somewhat older, though it is difficult exactly to say how much. For Cockayne's assertion that King Alfred had anything to do with the compilation of our text, I venture to say that there is not the vestige of a proof. Sufficient evidence has been given to show that the place where it originated must be sought in a Mercian monastery. Now this region of England never formed a part of Alfred's dominion; moreover, it has been pointed out that the book was composed merely for the use of the monks in their services, and the king cannot be expected to have meddled with a matter of monastic discipline.

Another argument on which Cockayne lays stress is the supposed direct Oriental origin of some of the legends recorded in our text, notably the stories of St. Milus and Senneus (Nov. 15), Arsenius (July 19), Pelagia (Oct. 19), Martialis (June 30), &c. Of course, the fact of King Alfred's embassy to Rome and India is well known and well attested (see *inter alia* R. Pauli, 'König Alfred u. seine Stelle in der Geschichte Englands,' p. 11, 188), but even before his time Englishmen had plenty of opportunities for acquiring knowledge of Oriental legends. A perpetual intercourse between English and French monasteries had been going on from an early period. In France the appearance of Oriental monks was by no means infrequent[1]. Our text itself bears witness to the fact of this Oriental immigration: p. 178, Andochius and Thyrsus (þá cómon of éastdæle in Galwala mægðe), and p. 200 Benignus (se cóm of éastdæle). And was not Theodore of Tarsus himself an Oriental priest? Is it not reasonable to suppose that at least a few of his countrymen came to England as his helpers and followers, who would naturally endeavour to introduce the legends and traditions of the East? Again, we are informed of an early connexion of the Churches of Lyons

[1] We know of an abbot Abraham, a native of Persia, founder of the monastery of St. Cyricus at Clermont. A British priest, Riochatus, stayed there a long time (Hauck, Kirchengesch. Deutschlands, i. 69). Cp. St. Ambrosius, Epist. 59 (Migne, 16, 1182).

and Vienne with the East (Smith and Cheetham, Dict. of Christ. Ant. ii, 1030): and it is from Vienne that Benedict, Abbot of Wearmouth, brought a number of valuable books to the North of England (Bedae opp. ed. Giles, iv, 364). The knowledge of Oriental things exhibited in the Martyrology, as well as in other Old English books, can be fully accounted for if we assume that it came from the intercourse with the French clergy.

Another point which Cockayne has left undecided must also be taken into account. According to MS. B (p. 158, 24) part of St. Aidan's bones were kept at Glastonbury. This agrees with a statement in John Capgrave's Nova Legenda Angliae (p. 264 [a]), where he says: 'Danis enim Northumbriam igne et ferro vastantibus, Ticta illarum partium abbas Glastoniam venit et illam ecclesiam A. D. 754 abbatis iure rexit et secum attulit reliquias sancti Aidani episcopi,' &c. But on p. 263 [b] he is compelled to admit: 'Quae autem inferius digesta sunt apud Glastoniam, ex libris monasterii illius excerpsi: quae si veritatem sapiant, lectoris arbitrio relinquo.' This report about Ticta is certainly untrustworthy, because the Danes did not begin their ravages in Northumbria until 787. William of Malmesbury, who was commissioned by the monks of Glastonbury to write the history of the place, gives another version of the story (Gesta Pontif. ii, 91). According to him [1] King Edmund removed the relics of Aidan, as well as those of other Northumbrian saints, to Glastonbury, after his northern expedition (944–45). This is evidently untrue; for if the king had brought any relics from his expedition he would have rather bestowed them on a monastery at Winchester, his royal residence, than on Glastonbury, where there were no monks at that time. In another place William expresses himself with some hesitation: 'attulit reliquias Aidani, corpora Ceolfridi, Bedae,' &c. (Antiq. Glaston., Migne, 179, 1693), as if he considered it an open question whether relics of St. Aidan were not to be found in other places as well. In a third place he expressly states that the relics of Bede and others were found at Durham (Gesta Pont. iii, 134). After weighing this contradictory evidence, we arrive at the conclusion that we have here another forgery [2] by the

[1] This statement is borne out by an old catalogue of English saints (Die Heiligen Englands, ed. F. Liebermann, ii. 37).

[2] As to their forgeries, cp. Haddan and Stubbs, Councils and Early Docu-

monks of Glastonbury, and that they no more possessed the bones of St. Aidan than those of St. Patrick, Aristobulus, or Joseph of Arimathea. The original reading of the passage mentioned above (which I regret not having put into my text) is given by C (on s̄cē Cuðberhtes mynstre). From the old poem on Durham (ca. 1100: Wülker, Bibl. d. ags. Dichtg. i, 391), and the account of the translation of St. Cuthbert's body (Symeon of Durham, ed. Arnold, Rolls Series, 1882, i, 252), we learn that in the twelfth century the bones of the saint were generally believed to be buried in Durham Cathedral, whither they had been brought from Lindisfarne to save them from the Danish invaders. This is the most natural supposition, and there is no valid reason to be alleged against it. With regard to St. Aidan, it appears probable that after the ecclesiastical reform by Dunstan, and earlier than A. D. 1000, a catalogue was made of the treasures belonging to the different monasteries, and consisting of relics as well as of deeds. It was then that an opportunity offered for the Glastonbury monks to claim the sole possession of St. Aidan's relics, these being either a genuine bone brought from the North in some way unknown to us, or, which is more likely, something totally spurious. At any rate, I hope to have shown that it is idle to draw from the above passage any inference concerning the date of the Martyrology.

Since historical considerations have not brought us any definite result, we have to appeal to grammar. In his introduction to the legend of St. Chad (Anglia, 10, 139), Napier has noted a few points which may be useful in determining the age of our text.

(1) o before nasals must have been predominant in the original (see p. 39). This is also the case in the Mercian dialect of the tenth century, whereas later a always prevails.

(2) The inflected feminine form of the past participle is found three times: ongitenu 6, 8 (D); beweddedo 176, 7 (B); gewordenu 178, 11 (B).

(3) The ending u (o) in the nomin. and accus. of neutral adjective forms is comparatively frequent. See, e. g., heofonlico 36, 21; 56, 13; hergendlico 62, 23; scandlicu 152, 25; monegu 178, 11; 204, 2 (all in B); wildo 58, 7 (A).

ments, iii. 164. 306–309; Stubbs, Introd. to the Memor. of St. Dunstan (Rolls Series, 1874), p. lxxxi; also an article on 'forged literature' by H.G. Hewlett (Nineteenth Cent., Feb. 1891).

(4) There are a few cases where the ending -en of the subjunctive is preserved: scealden 58, 8 (A); gelyfden 48, 21; wæren, bæren, 92, 9. 11; lifden 194, 18. All these forms are found in B, but those in -on are more frequent: C actually has no others.

Having regard to these grammatical peculiarities, I should say that the Martyrology cannot possibly later than 900. We might even fix its date as early as 850, if we are allowed to draw any conclusions from the syntax. On the whole, the structure of the sentences is extremely simple, the author preferring the paratactic to the hypotactic construction. Anacolutha are also by no means rare: cp. 24, 16–18; 36, 28–29; 56, 17–19; 60, 5–6; 76, 19–20, 23–24; 110, 17; 128, 14–16; 160, 5–6. Wherever he tries to build up a longer sentence he fails signally (see 156, 15–23). We may feel certain that he had not King Alfred's work as an example before him, and, although we cannot arrive at a definite result with the material before us, the earlier date (850) is perhaps more probable.

IV.

Before entering into a more detailed discussion of the sources of the Martyrology, it may be necessary to say a few words with regard to the work on which it is directly founded. That this must have been a Latin book (probably a legendary like that of Ado) has already been hinted at. This is a conjecture likely enough in itself, and rendered quite certain by the great number of Latin words and phrases with an English translation following them which must be due to a Latin original. See, e. g., 8, 20; 12, 17; 22, 6; 24, 6; 34, 23; 38, 16–17; 62, 22; 64, 16; 70, 1; 92, 4–6; 100, 4; 140, 23; 172, 21, &c. Whether the O.E. text is verbally translated from the Latin, or merely an abridged version of it, is a question which must remain undecided. At any rate, we must always remember that all the sources enumerated further on are indirect ones.

In our inquiry we are met by two difficulties. The legends frequently appear in a very short and incomplete form, so as to make the identification of the original nearly impossible. In other cases, these old writings may either have perished altogether or

may still be buried in the libraries[1]. Besides, we must not lose sight of the fact that the compiler of the O.E. text has occasionally misunderstood the Latin of his source, and that he has evidently translated it in a negligent manner.

To a certain extent our task is made easy enough, for a number of authorities used by the martyrologist are quoted in our text. A general statement is only made in one case (gewritu secgaþ 180, 17); the compiler is otherwise more precise in naming his authorities. Bede, whose works he largely draws from, is mentioned no less than seven times, but only his Ecclesiastical history: Beda se leornere wrat on Ongelcynnes bocum 32, 16; 220, 11; without his name: on Ongelcynnes bocum 134, 23; 184, 9; 194, 25; on istoria anglorum þæm bocum 78, 13; on Ongelcynnes stere 86, 24. The second O.E. author who has furnished material is Aldhelm; his book 'de virginitate, þæt is fæmnena bocum' is quoted p. 52, 17. St. Gregory's name appears once (112, 3), whereas Arculfus (it ought to be Adamnan[2]) figures no less than four times in the text: 74, 1; 76, 13; 104, 15; 182, 22. Lastly, the names of certain saints are said to appear in the old or new mass-books (on yldran [niwan] mæssebocum). With regard to these I can testify to the truth of Cockayne's observation (Shrine, p. 34): 'The old mass-books here mentioned are very indistinctly traceable among such as are now extant.' We might be inclined to think of the Gelasian and Gregorian sacramentories, but our text is not in harmony with them. It may, however, be observed that most of the saints whose names we find in the mass-books come from Campania, and that Cockayne is certainly right in remarking that the books were probably imported by Theodorus and Hadrianus, the latter having been abbot of a monastery near Capua (Hist. Eccles. iv, 1).

Naturally the list of sources is by no means exhausted with the works named above. It would be indeed astonishing if an author of Bede's importance had not been more extensively used. We actually find passages translated from his history of the Abbots of Wearmouth and Jarrow, from his prose biography of St. Cuthbert,

[1] 'It is clear that authorities are cited in our Martyr Book which are now out of our reach.' Cockayne, p. 45.

[2] Adamnani de locis sanctis libri tres ex relatione Arculfi (edited in Migne's Patrol. vol. 88: also by A. Delpit, Paris, 1870).

and his work De temporum ratione (especially the characteristics of the different months in ch. 15). I am not quite sure about the connexion of our text with Bede's Martyrology. There are a number of literal agreements, but these can be explained by the fact that both writers go back to the same source. Then there is a possibility that the martyrologist may have drawn both from Bede and another text at the same time. Aldhelm has been used incidentally a few times (see notes to 54, 1; 118, 20) where his influence is not acknowledged: neither has Pope Gregory been quoted where his homilies or Liber Dialogorum have been made use of.

Biblical sources also occur, but not as frequently as might be expected, and then generally joined to passages taken from sermons, the origin of which is difficult to identify. Of course, the widely extended apocryphal literature has been laid under contribution, e. g., the Evangelium de Nativitate Mariae and the Passiones Apostolorum, wrongly ascribed to a Bishop Abdias of Babylon. Some of the Lives of the Popes have been taken from the Liber Pontificalis, but the majority has been derived from unknown sources.

In a few cases our text is founded on later writings, single legends and the like. Such are Jerome's Lives of the Hermits (Paul, Anthony, Hilarion), Rufinus' Ecclesiastical History and his Lives of St. Eugenia and St. Gregory of Nazianzus, the biography of St. Ambrosius by Paulinus of Nola, the Acta sanctorum martyrum Agaunensium by Eucherius of Lyons. Finally, we have two English works of the same kind: the Life of St. Guthlac by Felix of Croyland, and that of St. Wilfred the Elder by Eddius. But in many instances the author of the source which the martyrologist made use of is unknown, and we must be content to compare our text with the carefully edited versions found in the Acta Sanctorum, in Boninus Mombritius' Sanctuarium, and Ruinart's Acta Martyrum sincera[1]. Generally, there is a close resemblance between them and the O.E. version.

A highly interesting feature of our text is the indirect influence on it of the Talmudic writings. It is a fact to which my learned friend, the Rev. Dr. Gaster, has kindly drawn my attention, that the account of the creation of the world shows a marked resem-

[1] I quote from the 'editio recusa' (Ratisb. 1859). A few other works are mentioned in their places.

blance to certain passages of Jewish origin (see Addenda). The question arising now is: how can we explain this Jewish influence, especially as we are well aware that there were no Jews in England before the Norman conquest[1]? Here we have to take resort to the theory mentioned above (p. xxix) concerning the intervention of the French priests. It is a well-known fact that under the Merovingian kings, and particularly during the sixth century, a very close and friendly intercourse went on between the Jews and the Christian clergy: so much so, in fact, that the bishops deemed it necessary to issue decrees forbidding these meetings, which must have done much to acquaint the French clergy with Jewish legends and traditions. As to the English, it is sufficient to assume that what they knew in this respect was derived from the French priests, although, of course, an immediate contact with French Jews, if not attested, is yet quite conceivable.

It now remains to correct a mistake into which Cockayne has fallen in consequence of his assigning a wrong date to the Martyrology. If what I have tried to prove is true, that our text cannot be much later than 850, any connexion with Ado's work is out of the question, because it was composed about that time. Even Cockayne is compelled to admit that Ado's words in some places differ from our text. The same observation applies to Haymo, and especially to Usuard, who wrote much later than Ado. Again, it does not further us much to be told that certain details are also to be found in the pages of Socrates, Sozomenus, and other Greek writers. It is true that a few passages in some Greek legends (e. g. Christophorus, Marina, James the Less) are very similar to the O.E. text[2], and I have called attention to this fact in the notes. Still, these are exceptions, which can be explained if we recollect that the compiler of the Latin source lived in a period when English monks had a fair knowledge of the Greek language[3]. But wherever a resemblance to those older writers may

[1] See Jacobs, The Jews of Angevin England, Introd. p. ix.; Liebermann, Üb. die Leges Edw. Confess. p. 66, Zeitschr. f. d. Geschichtsw. i. 182; iii. 196, 225 (both pronouncing against A. Cook's views expressed in his article on O. E. Liter. and Jew. Learning, Mod. Lang. Notes, vi. 71).

[2] Cp. Golther's remarks on Cynwulf's Elene and some Greek texts (Litbl. für germ. u. rom. Philol., 1887, 261).

[3] Cp. Bede, H. E. iv. 2: 'usque hodie supersunt de eorum discipulis, qui Latinam Graecamque linguam aeque ut propriam, in qua nati sunt, norunt.'

be detected I believe their influence to be only indirect, whereas it must always be our aim to find the direct sources, or else to state our ignorance of them. On the other hand, it is only fair to acknowledge that Cockayne has done most valuable work in ascertaining different sources, and that he has smoothed the way for those that come after him [1]. Still, I hope to have found a number of new details, and have given more accurate statements in other places. For the extracts from the sources which I have to adduce in proof, I beg to refer to the notes at the end of the volume.

Finally, the question has to be discussed how the compiler of the O.E. text has dealt with the Latin original which he translated. On the whole, it can be said that wherever a comparison is possible he follows the Latin very closely. He does not give much more than a mere outline of the legends, and sometimes not even so much; in a few cases, however, he enlarges on a story which seems to have struck his fancy as being peculiar and out of the way (e. g. Hilarion, Mamilianus). His knowledge of Latin is not beyond doubt, as some curious mistakes occur. Rather an amusing blunder of the martyrologist is met with in the account of Pope Marcellus (p. 20, 1). There the Latin text (in Bede's Martyrology) reads: 'Maximinus . . . iussit in eadem ecclesia *plancas* sterni ad animalia catabuli publici,' &c. This is rendered thus: 'þa het he on þæs papan cierecean gestællan his *blancan*,' &c. Other mistakes of a similar nature may be found pp. 92, 18; 106, 23; 142, 16; 150, 23; they have all been examined in the notes.

A list of the sources of the Martyrology (as far as I have been able to ascertain them) may now follow:—

DECEMBER—	
25. Christ's Nativity	——
,, Anastasia...	——
26. Eugenia	Pseudo-Rufinus, vita S. Eugeniae (Migne, vol. xxi. 1105).
,, Stephen	Biblical (except the end).
27. John the Evangelist	Pseudo-Abdias (Fabric. ii. 531) [2].
28. Innocent Children	——
31. Pope Sylvester	Mombrit. ii. 278.
,, Columba	Mombrit. i. 209.

[1] I am glad to see the homage paid to his memory by Prof. Skeat in his preface to 'A Student's Pastime.'

[2] J. A. Fabricius, Codex apocryphus Novi Testamenti, 3 vols., Hamb. 1703.

JANUARY—

1. Christ's Circumcision	——
3. Pope Anteros	Liber Pontificalis.
5. Emiliana	Gregory, Hom. lib. ii. 38.
6. Epiphany	Biblical.
,, Julianus (Antioch)	Mombr. ii. 46; i. 216.
,, Pope Telesphorus	Liber Pontificalis.
9. Pege	Felix of Croyland (ASS. Apr. tom. ii. 49[b]).
10. Paul the Hermit	Vita S. Pauli by Pseudo-Jerome (Migne, v. 23, 17).
12. Benedict of Wearmouth	Bede (Hist. abb. Wir. iv. 358).
13. Hilarius	Bede, Martyrology.
14. Felix (Campania)	Bede, Mart.
16. Pope Marcellus	Bede, Mart. (cp. Mombr. ii. 94).
,, Fursey	Bede (Hist. Eccl. iii. 19).
17. Anthony the Hermit	Life by Athanasius (Migne, 73, 127).
,, Speusippus and his brothers ...	ASS. Jan. ii. 438–440.
18. Prisca	Bede, Mart.
19. Ananias	ASS. Febr. iii. 497.
20. Sebastianus	Bede, Mart. (cp. Mombr. ii. 250).
,, Pope Fabianus	——
,, Marius and Martha	Bede, Mart.
21. Agnes	Mombr. i. 318.
22. Vincentius (Valencia)	Mombr. ii. 343 (= Ruinart, 400).
,, Anastasius	Bede (De temp. rat., ch. 66).
23. Emerentiana	Bede, Mart.
24. Babylas	Mombr. i. 68 (cp. ASS. Jan. iii. 185).
25. Paul the Apostle	Biblical.

FEBRUARY—

24. Invention of St. John's head ...	Bede, Mart. (Aug. 29).

MARCH—

3. Chad	Bede (H. E. iii. 28, iv. 3).
4. Adrianus	Mombr. i. 7[b] (cp. ASS. Sept. iii. 209).
7. Perpetua and Felicitas	ASS. Mart. i. 632 (cp. Ruinart, 134).
,, Eastorwine	Bede (Hist. abb. Wir. iv. 372).
9. 40 soldiers in Sebastia	ASS. Mart. ii. 20.
12. Pope Gregory the Great	Bede (H. E. ii. 1), Story of Trajan: Life by Paulus Diaconus, ch. 27.
13. Macedo, Patricia, Modesta ...	Bede, Mart.
18. First day of the world	See Addenda.
19. Second day of the world	
,, Gregory of Nazianzus	Life by Rufinus (in Lipomanus, Sanctorum prisc. patr. vitae, i. 280 (Ven. 1551).
20. Third day of the world	See Addenda.
,, Cuthbert	Bede (Vita Cuthberti, ch. 5. 25).

MARCH—	
21. Fourth day of the world... ...	See Addenda.
,, Benedict of Nursia	Greg. Dial., lib. ii.
22. Fifth day of the world	See Addenda.
23. Sixth day of the world	Adamnan, lib. ii. 9 (for ll. 16–20): the rest Biblical.
,, Theodoretus	Ruinart, 605.
24. Seventh day of the world ...	Biblical.
25. Christ's conception and death-day.	Biblical, and Adamnan, ii. 26, iii. 3.
26. Harrowing of Hell	Biblical. Cp. Augustine, Serm. clx. 5 (Migne, 39, 2061).
27. Christ's resurrection...	Adamnan, i. 2.
APRIL—	
3. Agape and Chionia	Mombr. i. 202 [a] (cp. Aldh., De laud. virg. ch. 50).
5. Ambrosius	Life by Paulinus (esp. ch. 47. 51).
7. Irene	Mombr. i. 202 [b].
9. Seven Women in Sirmium ...	Surius, Vitae sanct. xii. 1107.
11. Guðlac	Felix of Croyland (ASS. Apr. ii. 37).
14. Valerianus and Tiburtius ...	ASS. Apr. ii. 204 [b].
18. Eleutherius and Anthia	Mombr. i. 251.
21. Aeðelwald	ASS. Mart. iii. 461.
23. George	Passio Georgii; for the end: Adamnan, iii. 4.
24. Wilfred the Elder	Life by Eddius (ed. Rai ch. 1. 56. 64. 65).
25. Litania maior	——
,, Mark the Apostle	Bede, Mart.
27. Alexandria	Passio Georgii.
28. Vitalis	Mombr. ii. 348.
,, Christophorus	See Addenda.
MAY—	
1. Philip the Apostle	Pseudo-Abdias (Fabr. ii. 736).
2. Athanasius	Rufinus, Hist. eccl. i. 14.
,, Invention of the Cross	Mombr. i. 212.
3. Pope Alexander	ASS. Maii, i. 375.
5. Ascension Day...	Adamnan, i. 22.
6. Eadberht	Vita S. Cuthb., ch. 42. 43.
7. John of Beverley	Bede, H. E. iv. 23, v. 2–6, 24.
8. Michael on Garganus	Mombr. i. 219.
9. Victor (Milan)	Mombr. ii. 346.
10. Gordianus, Calepodius	Bede, Mart.
12. Pancratius	Mombr. ii. 188.
14. Victor, Corona	ASS. Maii, iii. 266.
15. Pentecost	Biblical.
18. Pope John	Greg. Dial., lib. iv. 30.

MAY—

20.	Basilla	Rufinus, Vita S. Eugeniae, ch. 24. 25 (Migne, 21, 1120).
25.	Pope Urbanus	Liber Pontificalis.
26.	Augustine (Canterbury)	Bede, H. E. i. 25, ii. 2.
29.	Sisinnius, Martyrius, Alexander	Paulinus, Vita Ambrosii, ch. 52.
31.	Petronella	Mombr. ii. 201 b.

JUNE—

1.	Priscus, Nicomedes	Nic.: ASS. Sept. v. 5; Pr.: unknown.
2.	Erasmus	ASS. Jun. i. 206.
3.	Marcellinus, Petrus, Arthemius	ASS. Jun. i. 166 (cf. Mombr. ii. 98).
9.	Columba (Columchille)	Bede, H. E. iii. 4, v. 10 (see Addenda).
10.	Barnabas	Biblical.
15.	Vitus	Mombr. ii. 348.
16.	Ferreon, Ferrucio	Bede, Mart.
17.	Nicander, Blastus	ASS. Jun. iv. 213, 228.
18.	Marius, Marcellinus	Mombr. ii. 250.
19.	Gervasius, Protasius	Epist. Ps. Ambros., 56 (Mombr. i. 338).
22.	Jacobus Alphaei	Ps.-Abdias (Fabr. ii. 591). Cp. Rufinus, H. E. ii. 23.
,,	Alban	Bede, H. E. i. 7.
23.	Etheldreda	Bede, H. E. iv. 19.
24.	John the Baptist	
,,	Solstitia	Adamnan, i. 12.
25.	Lucia (Rome)	ASS. June vii. 11.
26.	John and Paul	Mombr. i. 318.
29.	Peter and Paul	——
,,	Cassius	Greg., Hom. 37, 9.
30.	Martialis	ASS. Jun. vii. 507.

JULY—

2.	Processus, Martinianus	Greg., Hom. 32.
4.	Zoe	Mombr. ii. 252 b.
6.	Octava Petri et Pauli	——
,,	Tranquillinus	Mombr. ii. 254 b.
7.	Procopius	Assemani, Acta s. mart. ii. 161.
,,	Marina	Mombr. ii. 104 (see Addenda).
10.	7 sons of Felicitas	Mombr. i. 307 (or Bede, Mart. ?).
,,	Anatolia, Audax	ASS. Jul. ii. 677.
,,	Rufina, Secunda	Mombr. ii. 242; Aldh. (Migne, 89, 279).
14.	Phocas	ASS. Jul. iii. 610.
15.	Cyriac, Julitta	ASS. Jun. iv. 24.
17.	Speratus	ASS. Jul. iv. 204 (cf. Ruinart, 130).
18.	Symphorosa and 7 sons	ASS. Jul. iv. 350 (Bede, Mart. s. July 21 ?).
19.	Christina	——

JULY—

19. Arsenius	ASS. Jul. iv. 623.
21. Victor (Massilia)	ASS. Jul. v. 142 (Ruinart, 333).
22. Mary Magdalen	Mombr. ii. 99[a].
,, Apollinaris	ASS. Jul. v. 344.
,, Jacobus Zebedæi	Ps.-Abdias (Fabric. ii. 516).
27. Simeon (Stylites)	ASS. Jan. i. 269.
28. Nazarius, Celsus	ASS. Jul. vi. 533.
29. Lupus	Bede, H. E. i. 17.
30. Abdo, Sennes	ASS. Jul. vii. 148 (= Mombr. i. 6[a]).

AUGUST—

1. Maccabees	Liber Machab. ii. 7, 9.
,, Germanus	Bede, H. E. i. 17–22.
,, Eusebius	——
2. Pope Stephanus	Liber Pontificalis.
,, Theodota and 3 sons	Mombr. ii. 326.
3. Invention of St. Stephen's body	Epist Luciani (Migne, 41, 807).
5. Oswald	Bede, H. E. iii. 6. 9.
6. Pope Sixtus	——
7. Donatus, Hilarinus	Bede, Mart. (cp. Greg. Dial. i. 8).
8. Afra, Hilaria	Mombr. i. 12[b] (Ruinart, 482).
9. Romanus	Mombr. ii. 51[a].
10. Laurentius	Mombr. ii. 50[a].
11. Tiburtius	Mombr. ii. 251.
12. Euplius	Mombr. i. 253[b] (Ruinart, 437).
13. Hippolytus	Mombr. ii. 14[a], 50[a].
,, Cassianus	Bede, Mart.
15. Assumption of St. Mary	——
17. Mommos (Mamas)	Mombr. ii. 69.
18. Agapetus	Nov. sacram. (ASS. Aug. iii. 532).
19. Magnus	Vet. sacram.
22. Symphorianus	ASS. Aug. iv. 496 (Ruinart, 125).
,, Timotheus	Mombr. ii. 278.
25. Bartholomew	Ps.-Abdias (Fabr. ii. 683).
,, Genesius (Rome)	ASS. Aug. v. 122 (Ruinart, 312).
26. Irenaeus, Abundius	Mombr. ii. 14[b].
27. Rufus	Vet. sacram.
28. Hermes	Mombr. ii. 1.
,, Augustine (Hippo)	ASS. Aug. vi. 363 (cp. Bede de t. r. 66).
29. John the Baptist	——
,, Sabina	Nov. sacram.
30. Felix (Africa)	ASS. Oct. x. 625 (Ruinart, 390).
31. Aidan	Bede, H. E. iii. 3–17, 25.

SEPTEMBER—

1. Priscus	Vet. sacram.
2. Anthony (Apamea)	——
3. Aristion, Paterniana, Felicianus	Ar.: ASS. Sept. i. 611. The others quite unknown.

SEPTEMBER—

4. Marcellus (Chalons)	ASS. Sept. ii. 197.
5. Quintus	Vet. sacram.
,, Berhtinus	ASS. Sept. ii. 549.
7. Synotus	Vet. sacram. (cp. ASS. Sept. iii. 5).
8. St. Mary's Nativity	Hist. de nativ. Mariae et de inf. Salv.
,, Audomar (Omer)	ASS. Sept. iii. 396.
9. Protus, Hyacinthus	Vita S. Eugeniae (see Dec. 26).
14. Pope Cornelius	Schelstrate, Antiq. eccl. illustr. i. 188.
,, Cyprianus	Mombr. i. 198 [b] (cf. Ruinart, 261).
15. Valerianus (Lyons)	ASS. Sept. v. 21.
,, Mamilianus	See Addenda.
16. Eufemia	Mombr. i. 256 [b]. ASS. Sept. v. 268.
19. Januarius	Bede, Mart.
20. Fausta, Evilasius	Bede, Mart.
21. Matthew the Apostle	Passio Matthaei (Fabr. ii. 636).
22. Mauricius (Theban Legion)	Eucherius of Lyons (Ruinart, 317).
23. Sosius	ASS. Sept. vi. 761.
,, Thecla	Acta Pauli et Theclae (edd. Lipsius et Bonnet, 1891).
24. Conception of St. John	Biblical.
,, Andochius, Thyrsus	Bede, Mart.
25. Ceolfriŏ	Bede, Vita abbat. Wir. iv. 386.
26. Justina, Cyprianus	Martène-Durand, Thes. nov. anecd. iii. 1624.
27. Cosmas, Damianus	ASS. Sept. vii. 444.
29. St. Michael's church	Mombr. i. 219.
30. Jerome	Adamnan, ii. 5.

OCTOBER—

3. Two Hewalds	Bede, H. E. v. 10.
7. Pope Marcus	——
8. Dionysius	Mombr. i. 221 (esp. 229).
11. Ethelburga	Bede, H. E. iv. 9.
14. Calixtus	——
15. Lupulus	Vet. sacram.
18. Luke	Mombr. ii. 57 [b].
,, Tryphonia	Mombr. ii. 15 [a].
,, Justus	ASS. Oct. viii. 338.
19. Pelagia	ASS. Oct. iv. 262.
21. Hilarion	St. Jerome, Vita St. Hil. (Migne, 23, 29).
24. Genesius (Arles)	ASS. Aug. v. 135 (cf. Ruinart, 312).
,, Sixteen soldiers	Mombr. ii. 15 [a].
26. Cedd	Bede, H. E. iii. 21–23, iv. 3.
28. Simon, Thaddeus	Pseudo-Abdias (Fabr. ii. 608).
,, Cyrilla	Bede, Mart.
31. Quintinus	ASS. Oct. xiii. 781.

NOVEMBER—	
1. All Saints	——
„ Caesarius	ASS. Nov. i. 105 (= Mombr. i. 195[b]).
„ Benignus	ASS. Nov. i. 152.
6. Wunnoc	Mabillon, ASS. O. S. Ben. iii. 1, 306.
8. Quattuor Coronati	Mombr. i. 162[b].
11. Martin of Tours	Vita by Sulpicius Severus.
„ Mennas, Heliodorus	Mombr. ii. 156.
15. Milus, Senneus...	Assemani, Acta s. mart. i. 61.
17. Hilda...	Bede, H. E. iii. 23, iv. 23.
22. Caecilia	Mombr. i. 188.
23. Clemens	Mombr. i. 195[a].
„ Felicitas and 7 sons	Gregory's Hom. in Evang. iii. (Migne, 76, 1087). Cf. Ruinart, 72.
24. Chrysogonus	Mombr. i. 201[b].
28. Saturninus	Ruinart, 177.
„ Chrysanthus, Daria...	ASS. Oct. xi. 457.
30. Andrew the Apostle	Acta et mart. Andreae (Fabr. ii. 502).
DECEMBER—	
10. Eulalia	——
13. Lucia (Syracuse)	Mombr. ii. 58.
„ Ursicinus	Mombr. ii. 347.
14. Hygebald	Bede, H. E. iv. 3.
21. Thomas the Apostle	Passio S. Thomae (ed. Bonnet 1883).

A few details concerning the arrangement of the text have still to be touched upon. Where contractions are found in the MSS. they are shown in print, and are expanded in the usual way. Following the example of some recent editions, I have merely given the accents which occur in the MSS. In opposition to Cockayne, I have used þ at the beginning and ð in the middle and at the end of words, although MSS. A and B seem to have favoured the latter in most cases. I regret a certain inconsistency in not always correcting the proper names that are mostly corrupted, but in some cases, at any rate, these corrections would have been very doubtful.

It is now my pleasant task to express my gratitude to those who have in various ways given me assistance and advice. I gratefully remember the kind hospitality of the late Rev. S. S. Lewis at Corpus Christi College, Cambridge, as well as the courtesy of his successor, the Rev. J. R. Harmer. I have also to thank the officials at the British Museum for facilitating my researches. Prof. F. Liebermann has (not for the first time) laid me under

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GEORGE HERZFELD.

BERLIN, *June* 1899.

AN

OLD ENGLISH MARTYROLOGY

MS. D. [C. C. C. 41 (S 2)], p. 122^{b} on the margin.

Dec. 25. The Birth of Christ.

ON þone forman dæg on geare, *þæt* is on þone ærestan geohheldæg, eall cristen folc weorðiað Cristes acennednesse. *Sancta* Maria hine ácende on þære nihte on anu*m* holu*m* stanscræfe beforan Bethlehem þære ceastre, *ond* sona þa he acenned wæs, heofonlic leoht scean ofer eall *þæt* land, *ond* godes engel ætywde sceaphyrdum on anre mile be eastan þære ceastre *ond* him sæde *þæt* ealra folca hælend wære acenned, *ond* þa hyrdas gehyrdon micelne engla song on eorðan. Þa wæs agangen fram middangeardes fruman fif þusend geara *ond* ane geare læs þon*ne* twa hund þa Crist acenned wæs. on þam geare þa he wæs acenned þa æteawdon swylc tacn mannum swylce ær næron ne næfre siððan. Þy geare men gesawon þreo sunnan, *ond* oðre siðe þry monan; *ond* Romanan gesawon fyren cleowen gefeallan of heofonu*m*, *ond* oðre siðe gylden cleowen; *ond* þy geare man geseah hwætes eare weaxan on treowum; *ond* on sumere mægðe þon*ne* hi hyra hlaf bræcon, þon*ne* fleow *þæt* blod of þa*m* hlafe, swa of mannes lichaman deð þon*ne* he gewundod bið. *ond* þy geare man*ig* seah meoloc rinnan of heofonu*m* *ond* lamb spæcan on mennisc gecynde mid Egiptu*m* *ond* oxa to þa*m* ergendum; *ond* he cwæð: 'tohwon sticast þu me? gód hwæte geweaxeð togeare; ac ne bist þú þon*ne* ne his ne abitest.' eall þis tacnode

1. dæig (*always thus*); geoheld.
2. worþiað.
4. bethem (!).
5. heofonlic: o *altered from* u.
6. sceaphirdon; ceastre.
8. þa wæs *above the line.*

AN OLD ENGLISH MARTYROLOGY.

Dec. 25. The Birth of Christ.

On the first day of the year, that is on the first Yule-day, all Christian folk celebrate Christ's birth. St. Mary gave birth to him at night in a hollow cave outside the town of Bethlehem, and as soon as he was born, a heavenly light shone all over the land, and an angel of God appeared to shepherds a mile to the east of the town, and told them that the Saviour of all nations was born; and the shepherds heard on earth a loud singing of angels. From the beginning of the world there had passed five thousand years and one year less than two hundred when Christ was born. In the year in which he was born such tokens were shown to men as never were before nor after. In this year men saw three suns, and at another time three moons; the Romans saw a fiery ball falling from heaven, and at another time a golden ball. In this year ears of wheat were seen growing on trees; and when in a certain country they broke their loaves, blood flowed from the loaf, as it does from the body of a man when he is wounded. In this year many people saw milk flowing from heaven, and a lamb in Egypt speaking like a human being and an ox [talking] to the plowman, and he said: 'Why dost thou prick me? good wheat will grow this year, yet thou wilt not live then nor taste it.' All this showed that the pure virgin

10. þa: *large initial.*
12. þy: *large initial.*
12. ·III·.
13. ·III· manan.
14. heofnū.
18. rinan; heofnū.

þæt seo clæne fæmne cende sunu, swa hire næfre wer ne gehran, ác se þe hæfde fæder on heofonum butan meder *ond* hæfde þa modur on eorðan butan fæder. þæt bæð þæt *sancta* Maria þæt cild on baðode þurh þæt manige untrume men þær on wurdon gehælede.

Dec. 25. St. Anastasia.

On þone ilcan dæg Cristes acennednesse godes circean arweorðiað *sancte* Anastasie gebyrd þæs halegan gesiðwifes, seo wæs swiðe æðele for worulde *ond* micele betere for gode. Diocletianus se hæðena casere hie sealde his gerefan þæt he hie sceolde mid witum bregean, þæt heo Criste wiðsoce *ond* hæðengild gulde. Þa het se gerefa hie belucan in carcerne sixtig daga *ond* nihta, *ond* hire man ne sealde ne hlaf ne wæter ne nanne eorðlicne mete. Hire com ælce niht sumes haliges wifes gast to, seo wæs haten *sancta* Theodota, *ond* brohte hire heofonlicu gereordu, *ond* sæde hire be þære heofonlican fægernesse, *ond* wunode mid hire oð hanasang, *ond* eft ferde to heofonum. Þa æfter sixtigum dagum, þa heo ut eode of þam carcerne, þa wæs hire ansyn swá reod *ond* swá fæger swa þære wynsumestan fæmnan, þonne heo fægerost bið. Þurh wuldorlicne martyrdom heo forlet þis andwearde lif, *ond* hyre lichama resteð nu on Romebyrig.

Dec. 26. St. Eugenia.

On þone forman dæg bið *sancta* Eugenian tid þære æðelan fæmnan; seo wæs on Commodes dagum þæs caseres, *ond* heo lufode Crist, ær heo gefullod wære. Heo wæs swiðe mæres weres dohtur, se wæs haten Philippus: he was þære mæran burge gerefa þe hatte Alexandria, *ond* ealle Egipta þeode him hyrdon. Þa þæt mæden wæs fiftene gear, þa wolde se fæder hí sellan sumum æðelum men to bryde. Þa on niht bescear heo hyre feax swá weras *ond* onfeng weres gegyrlan *ond* gewat of hyre fæder rice mid twam cnihtum . þa eode heo on wera mynster, þær nan wifman ær ne

2. heofnum.
6. On: *large initial.*
7. scã anastasiam; gehird: *perhaps* gemynd? þæs] þære.
9. gereuas; he *om.*
12. me. h. te.
14. theodote; broht.
17 carcercernes (cer *above the line*).

brought forth a son, so that never a man touched her but he that had a father in heaven without a mother, and a mother on earth without a father. By the bath in which St. Mary bathed the child many sick men were healed.

Dec. 25. St. Anastasia.

On the same day as Christ's birth the churches of God celebrate the birth of St. Anastasia the holy lady; she was very noble in the sight of the world and much better before God. The heathen emperor Diocletianus delivered her to his prefect that he might terrify her with tortures, so that she abjured Christ and sacrificed to the idols. The prefect ordered her to be locked up in the dungeon sixty days and nights, and neither bread nor water nor any earthly food was given her. Every night the spirit of a certain holy woman, called St. Theodota, came to her and brought her heavenly food, and told her about the beauty of heaven, and remained with her until cock-crow, and returned to heaven again. When after sixty days she went out from the dungeon, her face was as rosy and as fair as that of the most charming woman when she is most beautiful. After a glorious martyrdom she gave up this present life, and her body rests now in the town of Rome.

Dec. 26. St. Eugenia.

On the first day is the festival of the noble virgin St. Eugenia; she lived in the time of the emperor Commodus and loved Christ before she was baptised. She was the daughter of a very distinguished man, Philippus by name; he was the prefect of the great town called Alexandria, and all the people of Egypt obeyed him. When the maiden was fifteen years old, her father wanted to give her in wedlock to a certain nobleman. At night she cut off her hair as men do, and took men's garments and left her father's province with two servants. Then she went into a convent of men where

18. fæiger (i *above the line*); swa þære wyns.] swinsumestan.
21. *empty space for* O. eufemian.
23. was.
25. alexsandria.
26. ·xv·; wolde: ol *partly erased*; æðelon.
29. cnihtan; mynster: r *added above the line.*

com, *ond* heo onfeng fulwihte *ond* gode þenode *ond* þeowode *ond* mid þam wunode, þæt nan man ne mihte onfindan þæt heo wæs fæmne. *ond* binnan þrim gearum heo wearð þæs mynstres abbud; *ond* heo wæs swa mihtegu wið gód þæt heo sealde blindum mænn gesihðe *ond* deofulseoce gehælde . *ond* þa æfter manegum gearum heo wæs fram hyre fæder ongitenu *ond* broðrum, *ond* siððan heo wunade mid fæmnum on hyra hiwe, *ond* æfter hyre fæder heo gewat mid hyre meder to Rome, *ond* þær geþrowode martyrdom for Criste. þær Necittius, Romeburge gerefa, hie nydde þæt heo Criste wiðsoce *ond* deofulgyld gelyfde. þa heo þæt nolde, þá het he bindan hire stan to þam swuran *ond* weorpan on Tifre flod : þa tobærst se stan, *ond* heo fleat ofer þæt wæter to lande. *ond* þa het he hie eft sendan on byrnendne ofn, *ond* se acolode sóna. þa het he hie don on carcern, *ond* heo wæs þær ten niht and dagas butan mete . þa æteowde hire dryhten sylfa on þa ilcan niht æt his acennisse *ond* cwæð to hire: 'ic þe nime, Eugenie, *ond* ic eom se þe þu lufodest; þy ilcan dæge ic to heofonum astah þe ic to eorðan com' . *ond* þy ilcan dæge heo onsende hyre gast to gode, *ond* hyre lichama resteð wið Romebyrig on þam wege þe man nemneð Latina.

Dec. 26. St. Stephen.

Ón þone æfteran dæg godes circean arworðiað sanctus Stephanus gemynd þæs ærestan diacones *ond* þæs ærestan martires æfter Cristes þrowunge. Þone halgan Stephanus Cristes þegnas gehalgodon to diacone; ac Iudeas hine eft mið stanum ofwurpon, for þam þe he mid micelre baldnisse cyðde þæt se hælend wære soð godes sunu, se ðe hie on rode onhengon . *ond* þa hie Stephanus to þære stæninge læddon, þa mihte he locian on heofonas, *ond* he

2. þāwuwode (*sic !*).
3. ·III·
4. was.
6. wæs ge.
7. fæder deaðe?
8. mardóm.
9. χρε. romeburh (*and* ge *above the line*).
11. to: t *added above the line*; swuran; warpan.
12. tobærs (!); fleat aweg (*this word dotted out*).
12, 13. ond þ. h. h. h. e. s.] 7 þa het hi eft; ofon.
14. het he] het; ·x·

no woman ever came before, and she received baptism and served God and lived with them, so that nobody could find out that she was a woman. Within three years she became the abbot of this convent, and she was so powerful with God that she restored the eyesight of blind men and cured the insane. After many years she was recognised by her father and her brothers, and since she lived with women in their fashion; after her father's death she went to Rome with her mother, and there she suffered martyrdom for Christ. Necitius, the town-reeve of Rome, urged her to renounce Christ and to believe in the idols. As she refused this, a stone was fastened to her neck by his command, and she was thrown into the river Tiber; then the stone burst, and she floated to the land across the water. Then he ordered her to be thrown into a burning oven, and it cooled down at once. Then he commanded her to be put into prison, and she was there ten days and nights without food. The Lord appeared to her in the night when he was born, and said to her: 'I shall take thee away, Eugenia, I am he whom thou lovedest; I ascended to heaven on the same day on which I came on earth.' On the same day she gave up her ghost to God, and her body rests near Rome on the road called Latina.

Dec. 26. St. Stephen.

On the second day God's churches celebrate the memory of St. Stephen, the first deacon and the first martyr after Christ's passion. The holy Stephen was ordained a deacon by Christ's apostles; but the Jews killed him afterwards with stones, because he preached with great boldness that the Saviour whom they had crucified was the true son of God. When they led Stephen to the stoning, he could look into heaven, and he saw the Saviour himself standing

15. hire *added above the line*; dryhten] d'i.
17. þe þe.
18. dæge] dæig.
19. man] ma.
21. *Empty space for* O: *accent on* n.
22. þæs ær. diac. *repeated.*
26. *Indistinct accents on* rode *and* onhengon.
27. heofnas.

geseah þone hælend sylfne standan on his godþrymme; *ond* he hit þam Iudeum sæde, *ond* hie him miclan þe reðran wæron *ond* þe raðor hine oftorfod hæfdon. Þa leton hie his lichaman licgan butan Hierusalem þære ceastre, *ond* woldon þæt hine fuglas tobæron. Þa bebyrigde hine sum geleafful man, se wæs haten Gamaliel; *ond* þa æfter manegum gearum wæs se lichama gecyðed þurh heofonlicu tacn, *ond* þær wæs swete stenc, *ond* manig untruma man þær his hælo onfeng þa hine man of eorðan updyde *ond* mid miclum lofsange læddon to Hierusalem. Þæt wæs sanctus Stephanus wundra sum þæt an plegende cild arn under wænes hweowol *ond* wearð sona dead. Þa nam þæs cildes modor þone deadan lichoman *ond* wearp ón sanctus Stephanus circean þær his reliquia sum dæl inne wæs; þa heo eft com, þa mitte heo hire cild lifiende *ond* gesund.

Dec. 27. St. John the Gospeller.

On þone þriddan dæg bið sancte Johannes tid þæs godspelleres, se wæs Criste leof ofer ealle óðre men þe he on middangearde gemette, *ond* he wæs him swa leof, þæt he æt gereordum hlenode on þæs hælendes bearme *ond* ofer his breost, *ond* he aweahte men of deaðe *ond* he gesenode twa birðena gyrda, *ond* hie wurdan sona to þam golde þe man hateð *abritsum*, þæt is smæte gold; *ond* twegen beorgas lytelra stana he gesenode to æðelum gimmum; *ond* rice hæðene men hine snidon þæt he dranc attor, on þam wæs ælces cynnes wyrm oððe ban oððe blod, *ond* ne ablacode he . *ond* his byrgen is mid Grecum on Effesio þære ceastre; æt þære byrgenne bið welmicel wundor gesewen *ond* gehyred: hwilum heo eðað swa lifiende man slæpe, hwílum þonne man þa byrgenne sceawað, þonne ne bið þær nan lichama gesewen, ác bið micel swetnisse stenc. forðam nat nænig man hwæðer se Johannes si þe cwicu þe dead.

2. on (*above the line*) wæron.
5. was.
6. was.
7. menig untrume.
9. mid *om. MS.*
10. stefnan^{9}.
15. *Empty space for* O; ·III·; godspellres.

in his divine glory, and he told the Jews about it, and they were all the fiercer against him and killed him all the quicker. Then they left his body lying outside of the town of Jerusalem, in order that the birds might lacerate him. A faithful man who was called Gamaliel buried him. After many years the body was revealed by heavenly signs, and there was a sweet smell, and many a sick man recovered his health there when it was taken up from the earth and conducted to Jerusalem with loud songs of praise. It was one of St. Stephen's miracles that a child while playing ran under the wheel of a waggon and was killed at once. The mother of the child took the dead body and placed it in St. Stephen's church where a part of his relics was kept; when she came again, she found her child living and unhurt.

Dec. 27. St. John the Gospeller.

On the third day is the festival of St. John the Evangelist, who was dear to Christ more than all other men that he met on earth, and he was so dear to him, that at meals he rested in the lap of the Saviour and on his breast; he awoke men from death, and he blessed two bundles of rods, and they instantly turned to gold that is called *obryzum*, that is hammered gold, and he turned two heaps of small stones into precious gems by blessing them. Powerful heathens forced him to drink poison, in which there were all sorts of worms, either their bones or their blood, and yet he did not perish. His grave is among the Greeks in the town of Ephesus; at this grave a great many miracles are seen and heard of. Sometimes it breathes, as if a living man were sleeping, sometimes when one looks at the grave, no body is seen there, but there is a very sweet smell. Therefore nobody knows whether St. John be alive or dead.

19. gisenonde; ·II·
20. *Read* obryzum.
21. ·II·; gesenedo (*and an* o *above the second* e).
22. snidon] nyddon? was.
25. hwilon.
26. slape; byrgine.
29. se deað.

Dec. 28. The Holy Innocents.

On þon*e* feorðan dæg bið þara haligra cilda tid þe Herodes acwealde for Criste on Bethle*h*em þære ceastre, ealle þa cnihtcild þe wæron twam gearu*m* geborene oððe anre nihte eald cild, forþam þe he wolde Crist acwellan on þæra cilda gemange. Herodes het tion þa cild of hira modor breostu*m ond* bosmu*m, ond* þon*ne* man þa cild cwealde, þonne spiwon hie þa meoloc ær *þæt* blod. Þa wæron þa cild mid hira blode gefullode *ond* þa modor mid þa*m* tearu*m* gefullode for þam sare þe hie æt þam cildum gesawon. Þæra cilda wæs tu *hund ond feower ond feowertig þusendu ; ond* Herodes forwearð æfter þæra cilda cwealme, *ond* he ofstang hine sylfne mid his agenre handa.

Dec. 31. St. Sylvester.

On þon *seofoðan* dæg þæs monðes bið *sancte* Silvestres tid þæs halgan papan, þæs lichoma resteð on Romebyrig; se dyde fela wundra ær he papa wære. Tarqu*i*niu*s* hatte Romeburge gerefa: he þreatode hine to hæðenscipe. Þa nolde he *þæt*: þa het hine man gebindan *ond* lædan to carcerne. þa cwæð *sanct*us Silvester to him: 'Dysega, on þisse nihte þe bið þæt feorh afirred:' *ond* *þæt* gelamp.

MS. B. [Cod. Cotton. Jul. A x, p. 44ᵃ].

Dec. 31. St. Columba.

. . . þa he þa in eode on *þæt* carcern *ond* hire to genealæhte, þa com þider in *ursa þæt* deor, *þæt* is on ure geþeode byren, *ond* awearp hine to eorðan *ond* locade to þære godes fæmnan hwæðer heo sceolde hine cucene þe deadne. *ond* þa bebead seo godes fæmne þære byrene *þæt* heo læge on þæs carcernes duru, *ond* heo ongan læran þone leasere *þæt* he gelyfde on Crist, *ond* he *þæt* geþafade; *ond* seo byren hine let gangan of þæm carcerne, *ond* he þa sona

2. bethlem.
4. het *twice, once above,* Herodes *under the line.*
6. cwalde; meoloc: *the second* o *above the line.*
8. gef . . . (hie *om.*).

Dec. 28. The Holy Innocents.

On the fourth day is the festival of the holy children whom Herod killed for Christ's sake in the town of Bethlehem, all the male children whether they were born two years before or children one day old, because he wanted to kill Christ among the children. Herod commanded the children to be torn from the breasts and the bosoms of their mothers, and when the children were killed they spat out the milk before the blood. The children were baptised with their blood and the mothers with their tears caused by the sorrow they underwent on account of the children. These children numbered two hundred and forty-four thousand; and Herod perished after the murder of the children and stabbed himself with his own hand.

Dec. 31. St. Sylvester.

On the seventh day of the month is the festival of the holy pope St. Sylvester, whose body rests at Rome. He performed many miracles before he was pope. The prefect of Rome was called Tarquinius, he tried to threaten him into heathendom. As he would not, he was ordered to be bound and led to prison. Then St. Sylvester said to him: 'Fool, this night thy life will be taken from thee.' And this happened.

Dec. 31. St. Columba.

. . . When he entered the prison and approached her, there came in the beast called *ursa*, that is in our language a she-bear, and threw him down upon the earth and looked towards the holy woman whether she should let him live or kill him. The holy woman bade the she-bear lie at the door of the prison, and she began to teach the jester to believe in Christ, and he submitted to it: and the she-bear let him go from the prison, and instantly

9. cildea; tu CC7XL7IIII mille.
10. erodes.
12. ·VII·
16. cwæt.
18. *MS. D ends here.*

clypode þurh ealle þa ceastre *ond* cwæð: 'se an god is soð god þone Columbe seo fæmne begongeð, *ond* nis ænig oðer butan þam.'

Jan. 1. The Circumcision of Christ.

On þone eahteðan geohheldæg bið þæs monðes fruma þe mon nemneð Ianuarius, þæt is on ure geþeode se æftera geola. þæt bið se æresta geares monað mid Romwarum *ond* mid us: on þæm monðe bið an *ond* þritig daga. on þone ærestan dæg þæs monðes bið Cristes eahteða dæg *ond sancta* Marian. on þæm dæge Crist onfeng þa ealdan ymbsnidenysse *ond* þa ealdan clæsnunge Iudea folces, þæt þonne wæs þæt hie æghwelcum cnihtcilde ymbsnidon þæt werlice lim on þæm eahteðan dæge æfter his acennisse, *ond* seo clæsnung him wæs swa halig swa us is fullwiht; *ond* Crist forðon þa clæsnunge onfeng þæt he us mid þy getacnode þæt we sceolan aceorfan fram usse heortan unclæne geþohtas *ond* from lichoman unalefde dæde, gif we willað habban lif mid gode. *ond* on þone eahteðan dæg menn sceopan Criste naman æfter ealdre wisan: se nama wæs on Iudisc *Iesus ond* on grecisc *soter ond* on læden *saluator ond* on ure geþeode hælend. þone naman hæfde se engel *sancta* Marian gesæd, ær þon þe heo geeacnad wære.

Jan. 3. St. Anteros.

On þone þriddan dæg þæs monðes bið þæs halgan papan tid þe is nemned *sancte* Antheri. he wæs Grecisces cynnes mon, *ond* he sæt on *sancte* Petres setle on Rome þreottyne gear on Maximianus dagum þæs caseres, *ond* he geþrowade martyrdom for Criste, *ond* his lichoma is bebyrged on þæm mynstre þe we nemnað Calistes mynster.

Jan. 5. St. Aemiliana.

On þone fiftan dæg þæs monðes bið *sancte* Emelianan tid þære fæmnan, þæt wæs *sancte* Gregorius fæðe þæs þe us fulwiht onsende. hire ætywde on nihtlicre gesihðe hire swyster gast *ond* cwæð to hire: 'butan þe ic dede þone halgan dæg æt drihtnes acennisse,

5. On *twice*.

he shouted all over the town and said: 'the one god whom the woman Columba worships is the true god, and there is no other besides him.'

Jan. 1. The Circumcision of Christ.

On the eighth Yule-day is the beginning of the month that is called January, that is in our language the after yule. This is the first month of the year with the Romans and with us; this month has thirty-one days. On the first day of the month is the octave of Christ and of St. Mary. On that day Christ received the customary circumcision and the traditional purification of the Jewish people, which was, that they circumcised the privy member of every male child on the eighth day after its birth, and the purification was as holy to them as baptism is to us. Christ received the purification that he might show us thereby that we must cut off from our heart unclean thoughts, and from our body unallowed deeds, if we wish to have life with God. On the eighth day the people gave Christ a name according to the old custom: the name was Jesus in Hebrew, and Soter in Greek, and Salvator in Latin, and Healer in our language. This name the angel had told St. Mary, before she was with child.

Jan. 3. St. Anteros.

On the third day of the month is the festival of the holy pope who is called St. Anteros. He was a man of Greek origin, and he sat thirteen years on St. Peter's stool at Rome in the days of the emperor Maximianus, and suffered martyrdom for Christ's sake; his body is buried in the minster that we call the minster of Callistus.

Jan. 5. St. Aemiliana.

On the fifth day of the month is the festival of the virgin St. Aemiliana, who was the paternal aunt of St. Gregory who brought us the baptism. Her sister's ghost appeared to her in a nightly vision saying to her: 'Without thee I celebrated the holy day of the Lord's birth, but with thee I shall keep the holy day of the

ac ic do mid þe þone halgan dæg æt drihtnes ætywnesse, *þæt* is se drihtnes halga twelfta dæg, drihtnes fullwihtes dæg.'

Jan. 6. The Epiphany.

On þone sextan dæg þæs monðes bið se micla *ond* se mæra dæg þone Grecas nemnað Epiphania, *ond* Romware hine nemnað apparitia *domini*, *þæt* is on ure geþeode drihtnes ætywnesse dæg. on þ*am* dæge he gecyðde mid þæm mæstu*m* wundru*m* feowaru*m* *þæt* he wæs soð god. *þæt* æreste wundor wæs *þæt* þreo tungolcræftegan comon fram eastdæles mægðum to Criste þa þa he wæs cild, *ond* him mon brohte gold to gefe, on þæm wæs getacnod *þæt* he wæs soð cyning. Oðer him brohte recels, on þæm wæs getacnod *þæt* he wæs soð god. se þridda him brohte myrran þa wyrt, on þæm wæs getacnod *þæt* he wæs deadlic mon, *ond* *þæt* he þurh his anes deað ealle geleaffulle men gefreode fram ecum deade. *Ond* on þone ilcan dæg Crist onfeng fulwihte on Iordane fra*m* Iohanne þæm fulwere, *ond* he wæs on þritiges geara ylde se hælend, þa he þæ*m* fulwihte onfeng. *Ond* on þone dæg æt sumum brydþingu*m* Crist gecerde sex fatu full wætres to þæm betestan wine; on æghwelc þara fata mihte twegen mittan oððe þreo. *Ond* on þone ylcan dæg Crist gereorde fif þusenda wera of fif hlafu*m* *ond* of twa*m* fiscum, eac wifum *ond* cildum, þara wæs ungeri*m*, *ond* þara hlafgebroca wæs to lafe twelf binna fulle.

Jan. 6. St. Julian of Antioch.

On þone ylcan dæg bið þæs æðelan weres þrowung se is nemned *sanctus* Iulianus, þæs lichoma resteð in Antiochia þære ceastre. se sona on his cnihthade þeowade gode on clænnesse, *ond* his yldran hine þa genyddon on his geogoðe *þæt* he onfeng æðele brýd, seo wæs on naman Basilissa. *ond* þa þære forman brydniht, þa hi twa wæron on þæm brýdbúre, þa co*m* þær ærest wundorlic stenc, *ond* æfter þæm stence heofonlic leoht, *ond* æfter þæm leohte Crist self þær ætewde mid engla werede. *ond* þa for þære gesihðe fægernesse þe hi gesawon *ond* þæm wordu*m* þe hi gehyrdon hi wunedan á

4, 5. aparitia. 11, 12. on þon.

Lord's manifestation, that is the twelfth holy day of the Lord, the day of the Lord's baptism.'

Jan. 6. The Epiphany.

On the sixth day of the month is the great and famous day which the Greeks call Epiphany, and the Romans call it *apparitia domini*, that is in our language the day of the Lord's manifestation. On this day he revealed by the four greatest miracles that he was true God. The first miracle was that three astronomers came to Christ from the lands of the east when he was a child, and they brought him gold as a gift, whereby it was betokened that he was true king. Another brought him frankincense, whereby it was signified that he was true God. The third brought him the myrrh-root, whereby it was shown that he was a mortal man, and that by his death alone he freed all believers from eternal death. On the same day Christ received baptism in the Jordan from John the Baptist, and he, the Saviour, was thirty years of age as he received the baptism. On this day Christ at a wedding turned six vats full of water into the best wine: in each of the vats there might be two or three quarts. On the same day Christ fed five thousand men with five loaves and two fishes, also women and children, of whom there was a great number, and of the fragments there remained twelve baskets full.

Jan. 6. St. Julian of Antioch.

On the same day is the martyrdom of the glorious man called Julian, whose body rests in the town of Antioch. Even in his childhood he served God in purity; and in his youth his parents compelled him to take a noble bride, Basilissa by name. The first night after the wedding, as they were both in the bedchamber, there came first a marvellous smell, and after the smell a heavenly light, and after the light, Christ himself appeared there with a host of angels. On account of the beauty of the apparition they had seen and the words they had heard they always remained chaste.

clæne, he mid werum *ond* heo mid fæmnum. þes Iulianus awehte hæðenne man of deaðe, *ond* se wæs siððan gefullad. se man sæde fram helle siðfæte swylc sarspell swylce næfre ær on men ne becom ne naht oft siððan.

Jan. 6. St. Telesphorus.

On þone ilcan dæg bið þæs papan tíd se is nemned Telesphorus, se wæs Grecisces cynnes. he sæt on þæm papsetle ændlefen geár *ond* þry monað on þara casera dagum Antonius *ond* Marcus. *ond* þes papa wæs eft Cristes martyr, *ond* his lichoma resteð neah *sancte* Petres lichoman. þes papa gesette ærest manna *þæt* man fæste on Rome syfon wucan ær eastran, *ond* he gesette ærest *þæt* man sang *gloria in excelsis deo* þone lofsang foran to mæssan.

Jan. 9. St. Pega.

On þone nigeðan dæg þæs monðes bið *sancte* Pegean geleornes þære halgan fæmnan. heo wæs *sancte* Guðlaces swyster þæs ancran, *ond* æfter his geleornisse heo dyde blindum men þæt sealt on eage *þæt* he ær gehalgode, *ond* he mihte sona geseon.

Jan. 10. St. Paul the Hermit.

On þone teoðan dæg þæs monðes bið *sancte* Paules tid; se wæs sextyne geara þa he ærest on *þæt* westen gewat, *ond* he wunade þær oð *þæt* he hæfde þreo *ond* hundændleftig wintra. þær he næfre naht oðres ne geseah ne ne gehyrde butan leona grymetunge *ond* wulfa gerár, *ond* æt þæs westenes æppla *ond þæt* wæter dranc of his holre hand. *ond* þa æt nehstan fedde hine an hræfn sextig geára, se him brohte æghwelce dæge healfne hlaf: *ond* þa hwæne ær his ende com him to *sanctus* Antonius se ancra, *ond* þa sona brohte him se hræfn gehalne hlaf. se Antonius geseah þæs Paules sawle swa hwite swa snaw stigan to heofonum betweoh engla þreatas; *ond* twegen leon adulfan his byrgenne on þæs westenes sande; þær resteð Paules lichoma mid yfellice duste bewrigen, ac on domes dæge he ariseð on wuldor.

5. ðelesfor. 7. casere. 13. gutlaces. 25. snauw.

he among men and she among women. This Julian awoke from death a heathen man who was afterwards baptized. This man told such a mournful tale about the way to hell as never came to men before nor often since.

Jan. 2. St. Telesphorus.

On the same day is the festival of the pope called Telesphorus, who was of Greek origin. He sat eleven years and three months on the papal throne in the days of the Emperors Antoninus and Marcus. This pope was afterwards Christ's martyr, and his body rests near to that of St. Peter. This pope decreed first of all men that at Rome there should be a fast seven weeks before Easter, and he first appointed that the hymn '*Gloria in excelsis deo*' should be sung before the mass.

Jan. 9. St. Pega.

On the ninth day of the month is the death of the holy maiden St. Pega. She was St. Guthlac the hermit's sister, and after his decease she put on the eye of a blind man the salt that he had blessed before, and he was immediately able to see.

Jan. 10. St. Paul the Hermit.

On the tenth day of the month is St. Paul's festival; he was sixteen years old when he first went into the desert, and he lived there until he was a hundred and thirteen years. There he never saw nor heard anything else than the roaring of lions and the howling of wolves, and he ate the apples of the desert and drank water from the hollow of his hand. At last he was fed sixty years by a raven who brought him half a loaf every day: a short time before his death St. Anthony the hermit came to him, and immediately the raven brought him a whole loaf. Anthony saw Paul's soul ascending to heaven as white as snow among hosts of angels; and two lions dug his grave in the desert's sand; there rests Paul's body covered with filthy dust, but on Doomsday he will rise up to glory.

Jan. 12. St. Benedict of Wearmouth.

On þone twelftan dæg þæs monðes bið *sancte* Benedictes tid þæs halgan abbodes, se wæs Angelcynnes man. he wæs swiðe æðele for worolde *ond* micle æðelra for gode; *ond* þa he wæs on fif ond twentigum geára, þa ferde he to Rome, *ond* þær *ond* on oðrum manegum æðelum mynstrum he leornade gastlice þeodscipas; *ond* he onfeng preosthades scare on þæs ealandes mynstre þe is nemned Lerinensis, *ond* he hwerfde eft to eðle. *ond* he getimbrade on Brytene æðele mynster on þa re stowe þe is cweden æt Wiremuðan *ond* þæt gehalgade gode *ond* sancte Petre *ond* þa ciricean æðellice gefrætwade ge mid godcunde wisdome ge mid woruldlicum frætwum ofersæwiscum. *ond* þa þæs æfter sextene gearum þa forlet he þone læmnan ofn þæs mænniscan lichoman, *ond* se gast fleah freo to þam upplican wuldre.

Jan. 13. St. Hilary of Poitiers.

On þone þreottegðan dæg þæs monðes bið þæs halgan biscopes gemynd *sancte* Hilaries, he wæs on þære ceastre Pictavie; se wæs *sancte* Martines larcow, *ond* he awehte deadne man of deaðe.

Jan. 14. St. Felix.

On þone feowerteogðan dæg bið *sancte* Felices tid þæs mæssepreostes on Rome on þære stowe þe Pincius is nemned. þone rice men hæðne þreadon þæt he Criste wiðsoce *ond* hæðengeldum gelyfde. þa he þæt nolde, he wæs nacod on carcern onsænded *ond* þær understregd mid sæscellum *ond* mid scearpum stanum, *ond* þa godes engel on þære ilcan niht tobræc þæs carcernes duru *ond* hine þonan alædde.

Jan. 16. St. Marcellus.

On þone sexteoðan dæg þæs monðes þonne bið *sancte* Marcelles tid þæs papan. þone papan Maxentius, Romeburge ealdormon, nedde þæt he his fullwihte wiðsoce *ond* deofulgeldum gelyfde. þa he þæt

1. þone *omitted.*
6. mynster.
7. lerinensi.
13. upplican *twice in MS.*

Jan. 12. St. Benedict of Wearmouth.

On the twelfth day of the month is the festival of St. Benedict, the holy abbot, who was an Englishman. He was very noble before the world and much nobler before God. When he was twenty-five years, he made a journey to Rome, and there and at many other famous monasteries he learnt spiritual discipline. He received the tonsure of priesthood in the monastery of the island called Lerina, and then he returned again to his native country. In Britain he built a noble monastery in the place that is called Wearmouth and consecrated it to God and St. Peter and nobly adorned the church with divine wisdom as well as with worldly ornaments from beyond the sea. Sixteen years after this he forsook the earthen furnace of the human body, and his spirit flew joyfully to the glory above.

Jan. 13. St. Hilary of Poitiers.

On the thirteenth day of the month is the commemoration of the holy bishop St. Hilary, who lived in the town of Poitiers; he was the teacher of St. Martin, and he awakened a dead man from death.

Jan. 14. St. Felix.

On the fourteenth day is the festival of St. Felix, mass-priest in Rome, in the place called Pincius. He was threatened by powerful heathens that he might renounce Christ and believe in the heathen gods. As he refused this, he was sent naked to prison, and sea-shells and sharp stones were strewn under him; in the same night God's angel burst open the prison-doors and led him thence.

Jan. 16. St. Marcellus.

On the sixteenth day of the month is the festival of the pope St. Marcellus. This pope was compelled by Maxentius, governor of Rome, to renounce his baptism and to believe in idolatry. As he

14. ðreottegan. 17. þæs *omitted*; pincis. 20. nacod 7 on.

ne geþafode, þa het he on þæs papan cierícean gestællan his blancan *ond* monig oðer neat, *ond* he genydde þone papan þæt he þæm þenade. *ond* on þæm þeowdome he geendade his lif, *ond* his lichoma resteð arwyrðlice on þæm mynstre Priscille on þæm wege Salarie.

Jan. 16. St. Fursey.

On þone ilcan dæg bið þæs mæssepreostes geleornis þe wæs nemned *sancte* Furseus; se wæs acenned on Hibernia mægðe, þæt is on Scotta lande. þæs gast wæs neahterne of lichoman alæded, *ond* he geseah má ondrysnlices *ond* eac wuldorlices þonne he mihte monnum asecgan, *ond* seo gesihð him wæs on swa micelre gemynde þæt he on þæm miclan wintres cele, þonne he ymb þæt þohte oððe spræc, þonne aswætte he eall, *ond* eft on þære miclan sumeres hæte, þonne he his siðfæt gemunde, þonne ablacode he eall *ond* abifode. *ond* þa þa godes englas eft his gast brohtan to þæm lichoman, þa locade he on his agenne lichoman swa swa on uncuðne hræw, *ond* he nolde næfre eft on þone lichoman, gif he nyde ne sceolde. þes Furseus gewat eft of Scottum on Brytone, ond on Eastengla mægðe he getimbrede fæger mynster, þæt is geceged Cnofesburh. þæt he dyde on Sigeberhtes dagum þæs cyninges; *ond* þanon he gewát ofer sæ in Gallia mægðe to Clodfeo, Francna cyninge, *ond* þær his dagas geendade; *ond* his lichoma resteð on þæm tune Ferano, *ond* his gecarnunga þær wæron oft beorhte gecyðed.

Jan. 17. St. Anthony the Hermit.

On þone seofonteoðan dæg þæs monðes bið seo geleornes þæs halgan munuces *sancte* Antonies. se gewat on westen þa he wæs on twentigum geara, *ond* on þæm he wunade, oð þæt he wæs on fif *ond* hundteontigum geara, *ond* on fruman he þær wunade, swa he nænigne oðerne mon ne geseah. þær he fæste hwilum twegen dagas, hwilum þrý tosomne, *ond* þonne he mete þigde, þonne wæs

8. *An index pointing to the word Scotland on the margin by a later hand.*

9. ondryrrlic (*one* r *corrected from* h).

17. fursing; scotum.

would not submit to this, he ordered his horses and many other animals to be stabled in the church of the pope, and he forced the pope to wait on them. In this service he ended his life, and his body rests honourably in the minster of Priscilla on the Salarian road.

Jan. 16. St. Fursey.

On the same day is the departure of the mass-priest who was called St. Fursey; he was born in the country of Ireland, that is, in the land of the Scots. His spirit was taken for a night from his body, and he saw more horrible and also wonderful things than he could tell the people: the vision was so strong in his memory, that he began to sweat all over in the great cold of winter when he thought of it or spoke about it, and again in the great heat of summer he grew pale and trembled when he remembered his journey. When God's angels brought his spirit again to the body, he looked upon his own body, as if it were an unknown corpse, and he would not enter into the body again, if he had not been compelled. This Fursey then passed from Ireland into England, and in the country of the East Angles he built a beautiful monastery called Cnobheresburh[1]. He did this in the time of King Sigeberht, and from there he went over the sea into Gaul to Clovis, King of the Franks, and ended his days there; his body rests in the town of Péronne, and there his merits were often gloriously proclaimed.

Jan. 17. St. Anthony the Hermit.

On the seventeenth day of the month is the departure of the holy monk St. Anthony. He went into the desert when he was twenty years old, and lived in it until he was a hundred and five years. At first he lived there without seeing any other man. There he fasted sometimes two, sometimes three days together, and when

18. *A rude drawing of a church on the margin.*
21. fracna.
25. Se.

[1] Burghcastle, Suffolk.

þæt hlaf *ond* sealt *ond* lytel wætres drync. *ond* hine þær deofla costodon mid ofermæte unclæne luste, efne swa þæt hi eodon on niht to him on geglengedra wifa hiwe. þær he geseah eac þone fulan gast þe men lærð unalyfede lustas: þæt wæs sweart cniht *ond* lytel *ond* egeslic, *ond* he him sæde sylf þæt his nama wære *spiritus fornicationis,* þæt is dernes geligeres gast. hwilum þa deofol hine swungan þæt he ne mihte hine astyrigean ne noht cweðan; hwilum hi hine bylgedon on swa fearras *ond* þuton ealswa wulfas; hwilum hi him bæron to gold *ond* seolfer *ond* him ætywdon in arwyrðestan hiwe, *ond* hi him bæran mettas to *ond* hine bædon þæt he þa þigðe. þonne sænade he hine, þonne glad þæt deofol ut mid his leasunge swa swa smýc æt his eagdura. Antonius wunade on þæm ytemestan ænde eorðan ymbhwyrftes on Egypta westene, *ond* he wæs hwæðre mære geond ealne middangeard. *ond* þa he his dagas geendade, þa ongeatan þæt his þegnas twegen þæt hine openlice englas læddon to heofenum, *ond* his lichoma resteð on þære miclan cæstre Alexandria.

Jan. 17. St. Speusippus, St. Elasippus, St. Melasippus.

On þone ilcan dæg bið þreora cnihta tid, þa wæron getwinnas, *ond* hi wæron nemde *sanctus* Speusippus *ond sanctus* Elasippus *ond sanctus* Melasippus. þa hæfdon cristene modor *ond* hæðenne fæder, *ond* þurh heora yldran modor lare hi gelyfdon gode, *ond* hwæðre næron hi na gefulwade, forðon hæðne caseras hæfdon ofslegen ealle biscepas *ond* mæssepreostas. þas cnihtas þrý fram þrým deman wæron nedde þæt hi godes geleafan wiðsocan. þa hi þæt ne geþafedon, þa heton þa deman micel fýr onbærnan *ond* þa cnihtas ahón on an treow *ond* byran to þam fyre. þa cwædon hi to heora yldran meder: 'beo þu nu ure gemyndig on þinum gebedum: *ond* þonne þu hlaf brece *ond* metes onfo, þonne sæna þu þa cruman for us þe of þinum beode feallen þæt we móton bergan of þæs heofonlican cyninges gereordum, þeah þe we næron mid fulwihte her on eorðan onðwægen.' þa cwæð seo yldre modor:

6. hwilum: *large initial.* 20. modar: *erasure of three letters after it.*
19. nemde: d *altered from* n; speosippus.

he took food, it was bread and salt and a slight drink of water. Devils tempted him there beyond measure with impure desires, even so that at night they came to him in the form of adorned women. There he also saw the foul spirit that teaches men unallowed lust: it was a small, dark, horrible youth, and he told him himself that his name was *spiritus fornicationis*, that is, spirit of fornication. Sometimes the devils scourged him, that he could not stir or speak anything: sometimes they bellowed against him like bulls and howled like wolves; sometimes they brought him gold and silver and showed themselves to him in a most venerable shape and brought him viands and asked him to taste them. When he crossed himself, the devil vanished with his artifice just like smoke out of his window. Anthony lived at the utmost end of the earth's sphere in the desert of Egypt, and yet he was celebrated all over the world. When he had ended his days, two of his followers noticed that angels openly led him to heaven, and his body rests in the great city of Alexandria.

Jan. 17. St. Speusippus, St. Elasippus, St. Melasippus.

On the same day is the festival of three young men that were twin-brothers, and they were called St. Speusippus and St. Elasippus and St. Melasippus. They had a Christian mother and a pagan father, and in consequence of the teaching of their grandmother they believed in God; yet they were not baptized, because heathen emperors had killed all the bishops and mass-priests. These three young men were urged by three judges to forswear the belief in God. As they would not submit to this, the judges ordered a big fire to be kindled and the young men to be hung on a tree and to be brought to the fire. Then they said to their grandmother: 'Be now mindful of us in thy prayers: and when thou breakest a loaf and takest food, then for our sake bless the crumbs that fall from thy table that we may taste the heavenly king's food, although we were not cleansed in baptism here on earth.' The grandmother then said: 'Children, be without fear, your blood baptizes

21. *After* fæder *erasure of nine letters.*
26. þa *with capital letter.*

'cnihtas, beoð orsorge, eower blod eow fulwað, *ond* eower martyrdom eow gelædeð to Cristes gereordum.' þa wæron þa cnihtas on þæt fýr onsended; þa ne onhran þæt fyr him no, ac hi onsendon heora gast to gode swa swa þreo lamb. *ond* seo cierece on þære þe heora lichoma resteð is neah Lingona byrig, þa man nemneð æt *sanctos geminos*, æt þæm halgum getwinnum.

Jan. 18. St. Prisca.

On þone eahtateoðan dæg bið þære halgan fæmnan tid *sancte* Prisce; þære lichoma resteð on Rome, *ond* hire gemynd sceal beon mærsod on eallum cierecum.

On þy ilcan dæge *sancte* Peter gehalgode ærest cierecean on Rome.

Jan. 19. St. Ananias.

On þone nigonteoðan dæg þæs monðes þonne bið þæs mæssepreostes gemynd *sancte* Annani in Biððinie þære mægðe. on Dioclitianus dagum þæs hæðenan caseres he wæs on carcern sænded twelf dagas butan mete, *ond* þa æfter twelf dagum com se carcernweard, se wæs nemned Petrus; þa geseah he sittan þone halgan gast on culfran hiwe on þæs carcernes eagdura *ond* spræc to Annani þæm godes men *ond* eft fleogan to heofonum. þa gelefde se carcernweard gode: þa het sum hæðen gerefa hi begen belucan on fyrenum bæðe, *ond* ymb þreo niht hi eodon gesunde of þæm. þa gesegon þæt seofon cæmpan, þa gelyfdon þa for þæm wundre. þa het se gerefa heora ælcum gebindan leades bloman on heora swyran *ond* sændan on wid sæwes grund. þa toburstan þa bendas *ond* afeoll þæt lead of him, *ond* hi onsendon heora gastas to Gode; *ond* þa lichoman coman to þam waroðe, þær cristene men hi bebyrgdon mid micelre áre. *ond* þær wæron siððan on þære stowe monegu wundor; *ond* se gerefa þe hi cwellan het, se wæs sona mid swa miclum sare gewitnad, þæt he nolde læng libban, ac he het his agene men hine sændan on þone sæ, *ond* þa sædéor hine sona forswulgon, þæt his ne com þy furðor an bán to eorðan.

3. fer. 7. tid *omitted.* 10. *No break in MS.*

you, and your martyrdom brings you to the communion of Christ.' When the young men were thrown into the fire, the fire did not touch them at all, but they yielded up their spirits to God like three lambs. The church in which their bodies rest is near the town of Langres: it is called *ad sanctos geminos*, or the holy twins.

Jan. 18. St. Prisca.

On the eighteenth day of the month is the festival of the holy virgin St. Prisca; her body rests in Rome, and her memory shall be celebrated in all the churches.

On the same day St. Peter first consecrated a church at Rome.

Jan. 19. St. Ananias.

On the nineteenth day of the month is the commemoration of the mass-priest St. Ananias in the country of Bithynia. In the days of the heathen emperor Diocletianus he was sent to prison for twelve days without food, and when after twelve days the gaoler, whose name was Petrus, came in, he saw the Holy Ghost in the form of a dove sitting in the window of the prison, and he spoke to Ananias, the servant of God, and flew to heaven again. As the gaoler then believed in God, some pagan prefect ordered them both to be locked up in a heated bath, and after three days they went forth from it unhurt. Seven soldiers seeing this became believers on account of the miracle. The prefect then ordered a mass of lead to be fastened to the neck of each of them, and commanded them to be thrown into the wide depth of the sea. Then the fetters burst, and the lead fell from them, and they gave up their ghosts to God, and the bodies came to the shore where Christian men buried them most honourably. There were many miracles since in that place; and the prefect who desired them to be killed was suddenly visited with such great pain, that he would live no longer, but he bade his own men throw him into the sea, and the sea-beasts devoured him, that afterwards not one of his bones came to the land again.

18. fleag on to h.? 23. sændon.

50183

Jan. 20. St. Sebastian.

On þone twentigðan dæg þæs monðes bið *sancte* Sebastianes tíd þæs æðelan martyres, þone Dioclitianus se casere—he wæs hæðen—he het hine mid strælum ofscotian, *þæt* he wæs þara swa full swa ígl *þæt* deor bið byrsta, *ond* mid þy he hine ne mihte swa acwellan. þa het he hine mid stengum þyrscan oð *þæt* he his gast onsende; *ond* his lichoma wæs gebyrged æt Rome on þære stowe Catacumbe.

Jan. 20. St. Fabianus.

On þone ilcan dæg bið *sancte* Fabianes tíd þæs halgan papan. þæm wæs þurh haligne gast getacnod *þæt* he onfenge Romeburge biscopdome: culfre com fleogan of heofonum *ond* gesæt ofer his heafde. *ond* he hæfde þære burge biscopdom þreottyne gear *ond* ændlefen monað *ond* twelf dagas, *ond* he geþrowade eft on Decies dagum þæs caseres martyrdom for Criste, *ond* his lichoma resteð in Calistes mynstre æt Rome.

Jan. 20. St. Marius with wife and sons.

On þone ilcan dæg bið þara haligra gesinhina tíd þa coman of Perswara mægðe to Rome *ond* þær geþrowadan æðelne martyrdom for Criste, *ond* heora suna twegen mid him. þæs weres nama wæs Marius *ond* þæs wifes nama wæs Marða *on* þara suna naman wæron Audifax *ond* Abbacuc.

Jan. 21. St. Agnes.

On þone an *ond* twentigðan dæg bið *sancta* Agnan þrowung þære halgan fæmnan; seo geþrowade martyrdom for Criste þa heo wæs þreottene geara. þa fæmnan Symphronius, Romeburge gerefa, ongan þreatian his suna to wife. þa heo *þæt* nolde, þa het he hi nacode lædan to sumum scandhuse, þær hire brohte godes engel swylcne gerelan, swylcne næfre nænig fulwa, *þæt* is nænig webwyrhta, *þæt* mihte don on eorðan. þæs burhgerefan

5. ðyrcsan. 16. perscwara.

Jan. 20. St. Sebastian.

On the twentieth day of the month is the festival of the noble martyr St. Sebastian, whom the emperor Diocletianus—he was a heathen—ordered to be shot with arrows, that he was as full of them as a hedgehog is of bristles, and he could not kill him thereby. Then he ordered him to be beaten with sticks, until he gave up his ghost; and his body was buried at Rome in the place called the Catacombs.

Jan. 20. St. Fabianus.

On the same day is the festival of the holy pope St. Fabianus. It was betokened to him by the Holy Ghost that he would receive the bishopric of Rome: a dove came flying from heaven and alighted on his head. He occupied the episcopal seat of the town thirteen years, eleven months and twelve days, and afterwards in the days of the emperor Decius he suffered martyrdom for Christ, and his body rests in Callistus' minster at Rome.

Jan. 20. St. Marius with wife and sons.

On the same day is the holy man and wife's festival who came to Rome from the country of Persia and who suffered there a noble martyrdom for Christ, and their two sons with them. The man's name was Marius, the wife's name was Martha, and the names of the sons were Audifax and Abbacuc.

Jan. 21. St. Agnes.

On the twenty-first day is the passion of the holy virgin St. Agnes; she suffered martyrdom for Christ when she was thirteen years old. Symphronius, prefect of the town of Rome, tried to compel the virgin by threats to become his son's wife. When she refused this, he commanded her to be led naked to a brothel, where God's angel brought her such an apparel as no *fulwa* (?), that is no weaver, ever could make on earth. The son of the

22. simfronius. 26. eorðan: o *altered from* a.

sunu wolde ræsan on hi on þæm scandhuse *ond* hi bysmrian, ac fra*m* deoflum forbroden he aslát. þa cwædon Romware þæt heo wære dryegge ond scinlæce, *ond* hire man bestang sweord on þa hracan, *ond* þus heo onsende hire gast to gode; *ond* hire lichoma resteð neah Romebyrig on þæm wege þe hi nemnað Numentana. *ond* naht lange æfte*r* hire þrowunge heo ætýwde hire yldru*m* on midde niht þær hi wácedon æt hire byrgenne, *ond* heo cwæð to him: 'ne wepað git me ná swa ic dead sy, ac beoð me efenbliðe, forðon þe ic eom to Criste on heofonu*m* geþeoded þone ic ær on eorðan lufade.'

Jan. 22. St. Vincentius of Valencia.

On þone twa *ond* twentigðan dæg þæs monðes bið s*ancte* Vincentes þrowung þæs diacones, se þrowade in Hispania þære mægðe on þære ceastre Valentia. þær Datianus se casere nydde Valeriu*m* þone biscop *ond* þone ylcan diacon Vincentium to hæðenscipe. þa swigode se biscop; þa cwæð se diacon to þa*m* biscope: 'clypa ongen þissu*m* deofles hunde þe þe on beorceð.' þa het se casere forlætan þone biscop *ond* þone diacon miclu*m* witum underþeodan, ac ne mihte he mid nænge þara hine acwellan ne hine genydan þ*æt* he Criste wiðsoce, ac he mid micelre blisse þone sigefæstan gast to gode onsænde. *ond* se casere þa bebead þ*æt* hine man forlete unbyrgedne, þ*æt* hine fuglas *ond* wilde deor forswulgon. þa com þærto blæc fugel, hæfde micele feðra, *ond* swift, se adraf ealle þa oðre fuglas *ond* þa wildan deor fra*m* þæm lichoman. þa het se casere hine wurpan on wid sæ; þa ferede hine godes hand þider þær hine cristne men á wulderlice aredon.

Jan. 22. St. Anastasius.

On þone ilcan dæg bið þæs halgan weres þrowung s*ancti* Anastasi, se wæs ærest drý in Persida mægðe *ond* þa æfter þon gelyfde Criste. *ond* Cossra, Persida cyning, hine het ahon be oðerre hand *ond* hine nydde þ*æt* he wiðsóce godes geleafan. þa he þ*æt* ne geþafade, þa het se cyning hine beheafdian. þa Heraclius se casere

8. Ne.
13. falentia.
14. *erasure of* þone *after* Valerium.
18. wita *omitted after* þara?
27. *The* i *in* Anastasi *half erased and indistinct.*

town-prefect was about to assault and to ravish her in the brothel, but he died torn by devils. Thereupon the Romans said that she was an enchantress and a sorceress, and a sword was thrust into her throat. Thus she yielded up her ghost to God, and her body rests near the town of Rome on the road called Numentana. Not long after her martyrdom she appeared to her parents at midnight, as they were watching at her grave, and she said to them: 'Do not weep as if I were dead, but be as joyful as I am, for I am joined in heaven to Christ whom I formerly loved on earth.'

Jan. 22. St. Vincentius of Valencia.

On the twenty-second day of the month is the martyrdom of the deacon St. Vincentius, who suffered in the country of Spain in the town of Valencia. There the emperor Datianus urged the bishop Valerius and the same deacon Vicentius to become heathens. As the bishop was silent, the deacon said to him: 'Cry out against this devilish dog that barks against thee.' Then the emperor ordered the bishop to be let alone and the deacon to be subjected to heavy tortures, but with none of them could he kill him or force him to renounce Christ, but with great happiness he gave up to God his victorious spirit. The emperor then commanded him to be left unburied, that birds and wild beasts might devour him. There came thither a black swift bird that had big wings, that drove away from the body all the other birds and the wild beasts. When the emperor ordered it to be thrown into the vast sea, God's hand led it to a place where Christian men always honoured it magnificently.

Jan. 22. St. Anastasius.

On the same day is the martyrdom of the holy man St. Anastasius, who was at first a sorcerer in the country of Persia, but afterwards he believed in Christ. Cosroas, king of Persia, ordered him to be hung up by one hand and urged him to forswear the belief in God. As he would not consent to this, the king ordered him to be beheaded. The emperor Heraclius seized his body in

genam his lichoman mid herge in Persida mægðe *ond* lædde to Rome, *ond* he resteð þær on *sancte* Paules mynstre æt þæm wætrum þe hi nemnað Aquas Salvias; *ond* þær mon byrð his heafod on þas dagas cristenum mannum to reliquium.

Jan. 23. St. Emerentiana.

On þone þreo *ond* twentigðan dæg bið þære halgan fæmnan tid *sancte* Emerentiane, seo wæs afeded mid *sancte* Agnan, þære halgan fæmnan, *ond* swiðe anrædlice heo ætwat þæm hæðnum on Rome heora dysignesse, *ond* heo wæs stæned fram him, oð þæt heo hire gast onsende. *ond* þa sona com þunerrad *ond* legetsleht *ond* ofsloh þone mæstan dæl þæs hæðnan folces þe hi stænde: *ond* hire lichoma resteð on þære ilcan ciricean on Rome þær *sancte* Agnan lichoma resteð.

Jan. 24. St. Babyllas.

On þone feower *ond* twentigðan dæg þæs monðes bið *sancte* Babylles tid þæs halgan biscopes in Antiochia þære ceastre. se biscop mid cristene folce forstod cirican duru á . . Numeri . . þæm hæðnan kasere. he cwæð to him: 'ne gang þu na on godes hus, þu hafast besmitene handa *ond* þu eart deofles wulf.' *ond* þa het se kasere hine beheafdian *ond* his cnihtas þry mid hine, þara wæs an twelf geara, oðer nigan geara *ond* se þridda seofon geara: *ond* þara cnihta naman wæron Urbanus, Prilidanus, Epolanus. þis wæs swiðe clæne biscop, *ond* his clænnes swiðe mære wæs.

Jan. 25. The Conversion of St. Paul.

On þone fif *ond* twentigðan dæg þæs monðes bið *sancte* Paules gehwerfnes to *Criste*. se wæs ær nemned Saulus, *ond* he wæs cristenra manna ehtere ær *ond* cwellere. *ond* þa færinga on midne dæg com leoht ofer hine of heofonum, *ond* stefn clypade þas cweðende: 'Saulus, Saulus, hwæt ehtes þu me? ic eom *Iesus*, þæt is hælend, þone þu ehtest.' *ond* þa æfter þissum he onfeng

15. *Erasure after* á *and* Numeri. *Read* a- (*or rather* on-) gean Numeriano?

23. gehwerfnes (r *above the line*); χρε; sauwlus.

26. sawlus; ihs.

Persia at the head of an army and brought it to Rome, and it rests in St. Paul's minster at the waters called Aquae Salviae; there his head is carried about in these days as a relic for Christian men.

Jan. 23. St. Emerentiana.

On the twenty-third day is the festival of the holy maiden St. Emerentiana, who was brought up with St. Agnes, the holy virgin, and very boldly she reproached the pagans at Rome with their folly, and she was stoned by them, until she sent forth her spirit. Immediately there came a thunder-clap and a flash of lightning and killed the greater part of the heathen folks that had stoned her. Her body rests in the same church at Rome where St. Agnes' body rests.

Jan. 24. St. Babyllas.

On the twenty-fourth day of the month is the festival of the holy bishop St. Babyllas in the town of Antiochia. This bishop defended the door of the church with Christian folks against Numerianus, the heathen emperor. He said to him, 'Do thou not enter into the house of God, thou hast polluted hands and thou art a devilish wolf.' The emperor commanded him to be beheaded and his three servants with him, one of whom was twelve years, the second nine years, and the third seven years; the names of the servants were Urbanus, Prilidianus, and Epolonius. That was a very chaste bishop, and his chastity was highly celebrated.

Jan. 25. The Conversion of St. Paul.

On the twenty-fifth day of the month is St. Paul's conversion to Christ. He was first called Saulus, and he was a persecutor and killer of Christian men. Suddenly in the middle of the day there came a light over him from heaven, and a voice called out speaking thus: 'Saulus, Saulus, why dost thou persecute me? I am Jesus, that is the saviour, whom thou persecutest.' And after that he

fulwihte, *ond* his nama wæs Paulus geciged, *ond* he wæs ealra cristenra þeoda lareow, forþon he is nemned ofer ealle oðre se æðela þeoda lareow.

(*A gap of several pages.*)

. . . . [þa ætywde?] *sanctus* Johannes hine þæm men on niht *ond* hine het gewítan mid þy heafde on Fenice þære mægðe on þa burh Emisena. swa *þæt* Johannes heafod ferde: hwilum hit hæfdon geleaffulle men, hwilum swiðe ungeleaffulle, *ond* æghwær hit scan mid godcundum wundrum.

þonne se solmonað bið geendod, þonne bið seo niht feowertyne tida lang, *ond* se dæg týn tida.

March.

On þæm þriddan monðe on geáre bið an *ond* þrittig daga, *ond* se monað is nemned on læden Martius *ond* on ure geþeode hredmonað.

March 2. St. Chad.

On þone æfteran dæg þæs monðes bið þæs biscopes geleornes *sancte* Ceaddan: *ond* þæs wundor *ond* líf Beda se leornere wrát on Angelcynnes bocum. þone Ceaddan þyder se ercebiscop nam be norðan gemære on þæm mynstre Læstenga ýge *ond* hine asende Myrceum to biscope *ond* Middelenglum *ond* Lindisfarum, *ond* openlice godes englas læddon hine mid wynsume sange to heofonum: *ond* *þæt* gehyrde his godes þeow sum, þæs nama wæs Ówine: *ond* *sancte* Ecgberht se ancra sægde Higebalde þæm abbode þæt Ceaddes sauwl þæs biscopes come of heofonum mid engla weorode *ond* fette his broðor sawle to heofonum. þæs biscopes lichoma resteð æt Licettfelda on þæm mynstre.

March 4. St. Adrianus.

On þone feorðan dæg þes monðes bið *sancte* Adrianes þrowung þæs æðelan weres, se wæs þæs caseres þegnscipes ealdorman, þe

8. *No break in MS.!* *Chad of lechfild.*
12. monð. 16. ðonne.
14. *Marginal note by a late hand:* 18. Myrceon.

received baptism and he was called Paulus by name, and he was the teacher of all the Christian nations, therefore he is called above all others the noble teacher of nations.

(*A gap of several pages.*)

Then St. John *appeared* to the man at night and bade him go into the country of Phenicia to the town of Emesa. The head of St. John fared thus: sometimes believing men had it, sometimes great unbelievers, and everywhere it shone with divine miracles.

When February is past, the night lasts fourteen hours, and the day ten hours.

March.

In the third month of the year there are thirty-one days, and the month is called in Latin Martius, and in our language 'hredmonaþ[1].'

March 2. St. Chad.

On the second day of the month is the departure of St. Chad; his miracles and life were recorded by the learned Bede in his English History. The archbishop took this Chad from the northern frontier in the monastery of Lastingham and sent him as a bishop to the Mercians and the Middle Angles and the people of Lindisfarne; and God's angels openly conducted him to heaven with delightful singing; and one of the servants of God whose name was Owine heard this, and the hermit St. Egbert told the abbot Hygebald that the soul of the bishop Cedd had come from heaven with a crowd of angels and brought his brother's soul to heaven. The body of this bishop rests in the minster at Lichfield.

March 4. St. Adrian.

On the fourth day of the month there is the martyrdom of the noble man St. Adrianus: he was commander of the troops of the

23. Ceaddes: *a mistake for* Ceddes (cf. Bede *H. E.* iv. 3).

25. *On the margin a rude drawing of a church, and* lechfelde *underneath.*

[1] hrêdmonaþ = rough month: cp. Martius rêðe Menol. 36.

Maximianus wæs nemned. þa geseah he hu anræde þa cristenan men wæron; þa gelyfde he Criste *ond* þrowade micelne martyrdom for Criste. Adrianus wæs geong *ond* ænlic on eahta *ond* twentigum geára, *ond* he hæfde æðele brýd, seo wæs on naman Natalia, *ond* sixtyne monað hi wæron somod. seo hine lærde þæt he næfre godes geleafan forlete *ond* þæt nænig woruldfægernes æfre his geþoht oncerde. *ond* æfter þon þe he hæfde martyrdom geþrowad for gode, þa genam heo *sancte* Adrianes hand, seo him wæs of acorfen, *ond* heo begeát þa mid deorwyrðum wyrtum *ond* bewand on godwebbe *ond* asette æt hire heafdum on hire ræste *ond* hire hæfde þa to hyhte. þa ongan oðer rice man hæðen hi laðian to his gesinscipe; þa weop heo *ond* cwæð: 'drihten god, gefultuma me, þinre þeowenne, þæt ic næfre gewemme Adrianes brýdræste þines martyres.' þa genam heo þa hand áne *ond* astag on scip *ond* lað of Nicomedia ceastre in Bisantiam þone tun ofer þone sæ, þyder cristne men hæfdon gelæded Adrianus lichoman. þa on midde niht þa oncierde þæt scip on þone siðfæt þurh deofles beswicennesse. þa ætywde þær sona Adrianus sittende on medmiclum scipe *ond* clypade on þæt scip þa þæt wif on wæs mid þære hand *ond* cwæð: 'ferað nu swa swa eowre seglas sendon geseted, se wind eow lædeð.' þa aras Natalia *ond* geseah þæt *sanctus* Adrianus him láð beforan. heo þa gefeonde cwæð: '*ecce dominus meus*: hona la min hlaford'; *ond* þa sona ne mihte heo hine geseon. heo þa lað on þone tún þær se lichoma wæs *ond* asette þa hand to þæm lichoman *ond* hire þær gebæd *ond* þa hwon onslép, forðon þe heo wæs on þære sæ swiðe geswenced. þa ætywde *sanctus* Adrianus hire on þæm slæpe *ond* cwæð hire to: 'wel þu come, ac com to us on ece reste;' *ond* þa sona onsende heo hire gast to gode.

March 7. St. Perpetua and St. Felicitas.

On þone seofoðan dæg þæs monðes bið þara haligra wifa gemynd *sancta Perpetuan ond sancta* Felicitatis, þara lichoma resteð on Cartagine þære miclan ceastre on Affrica mægðe. Þære *Perpetuan* mætte þa heo wæs on mædenhade þæt heo wære on wæres

4. nataleę. 7. þan.

emperor called Maximianus. When he saw how steadfast the Christians were, he believed in Christ and suffered great torments for Christ. Adrianus was young and handsome at twenty-eight years; he had a noble bride, Natalia by name, and they were six- 4
teen months together. She taught him never to give up the belief in God and never to let any worldly charms pervert his mind. After he had suffered martyrdom for God, she took St. Adrianus' hand that had been cut off and poured precious condiments over it 8
and wrapped it up in fine linen and put it near her head at her resting-place and kept it there for her pleasure. When another great man among the heathens invited her to become his wife, she wept and said, 'Lord God, help me, thine handmaid, so that I may 12
never defile the bride-bed of thy martyr Adrianus.' Then she took only the hand and went into a ship and travelled over the sea from the town of Nicomedia to the town of Byzantium, where Christian men had brought Adrianus' body. At midnight the ship turned 16
back on its way in consequence of the devil's treachery. Then Adrianus appeared there suddenly sitting on a small boat and called out towards the ship on which the woman with the hand was and said, 'Travel now as your sails are set, the wind will carry 20
you on.' Natalia arose and saw that St. Adrianus went on before them. Joyfully she spoke: '*ecce dominus meus:* behold there is my lord,' and suddenly she could not see him any more. Then she went into the town where the body was and put the hand to the 24
body and prayed there and slept a little, as she had been sorely fatigued on the sea. Then St. Adrianus appeared to her during her sleep and said to her: 'Thou art welcome, but come to us for eternal rest;' and immediately she gave up her spirit to God. 28

March 7. St. Perpetua and St. Felicitas.

On the seventh day of the month is the commemoration of the holy women St. Perpetua and St. Felicitas, whose bodies rest in the large town of Carthage in Africa. Perpetua dreamt when she was in her girlhood that she had the appearance of a man and that she 32

18. þonne. 32, 33. ꝑ p&uan.

hiwe *ond* þæt heo hæfde sweord on handa *ond* þæt heo stranglice fuhte mid þy. þæt wæs eall eft on hire martyrdome gefylled, þa heo mid werlice geþohte deofol oferswiðde *ond* þa hæðnan ehteras. þonne wæs seo Felicitas cristen wif, *ond* heo wæs mid bearne þa heo wæs for Criste on carcern onsænded. þa woldan þa ehteras hi forðon forlætan; þa weop heo *ond* bæd god þæt he hire þæt bearn fram adyde, *ond* þa acende heo hit on þære ylcan niht on þone seofoðan monaðþæs beorðres; *ond* heo geþrowade martyrdom for Criste.

March 7. St. Eastorwine.

On þone ilcan dæg bið þæs halgan abbodes geleornes, se wæs nemned Eastorwine; se wæs her on Brytene on *sancte* Petres mynstre æt Wiremuðan. þæt wæs swiðe æðele wer for worolde *ond* for gode micle æðelra. he wæs Ecgferðes þegn þæs cyninges, ac he forlet þa wæpna *ond* þa woruldlican wisan *ond* eode on þæt mynster *ond* wæs þær mæssepreost *ond* abbod: *ond* hwæðre he wæs for gode swa eadmod þæt he sulh heold *ond* on iren sloh *ond* corn þærsc *ond* þæt windwode *ond* ewa mealc *ond* þa cealfas to cuum lædde *ond* hlafas brædde *ond* leac sette. *ond* þa he wæs on feower *ond* twentigum geára æfter twelf gearum þæs þe he wæs on þæm mynstre, þa forlét he þa eorðlican lima *ond* gesohte þa heofonlico ríco. *ond* þy dæge þe he his gast on niht onsænde he sæt ute on sunnan *ond* eallum þæm wependum broðrum *ond* gnorniendum he sealde sibbecoss.

March 9. Forty Soldiers.

On þone nygeðan dæg þæs monðes bið feowertiges cæmpena þrowung on Sebastia þære ceastre on Licinies tidum þæs cyninges. þæt wæron strange weras *ond* sigefæste on woroldgefeohtum, *ond* hwæðre arwyrdlice gode herdon. þa ongan þære burge gerefa, se wæs on naman Agriculaus, *ond* þara cæmpena ealdorman, se wæs on naman Lyssiarchus, hi neddon þæt hi Criste wiðsocan. þa hi þæt ne geþafedan, þa hetan hi on æfenne on swiðe cealdum

4. felicitatis (!).
12. *drawing of a church on the margin, Wermouth written underneath.*
25. Licinis.

had a sword in her hand and that she fought with it valiantly. All this was afterwards fulfilled at her martyrdom, when she overcame the devil and the heathen persecutors with manly determination. Then there was Felicitas, a Christian woman, and she was with child as she was sent to prison for Christ's sake. When therefore the persecutors were about to dismiss her, she wept and prayed to God to rid her of the child, and then she brought it forth on the same night in the seventh month of her pregnancy, and she suffered martyrdom for Christ's sake.

March 7. St. Eastorwine.

On the same day there is the holy abbot's decease who was called Eastorwine; he was here in Britain in St. Peter's monastery at Wearmouth. That was a noble man in the sight of the world and much nobler before God. He was a follower of King Ecgferð, but he gave up his weapons and worldly ways and went into the monastery, and was there masspriest and abbot; and yet he was so humble before God that he held the plough and hammered iron and thrashed corn and winnowed it and milked ewes and led the calves to the cows and baked loaves and planted leek. As he was twenty-four years old[1], after twelve years which he had spent in the monastery, he forsook the earthly body and sought the realms of heaven. On the day before he sent forth his spirit at night, he sat outside in the sun and gave the kiss of peace to all the weeping and mourning brethren.

March 9. Forty Soldiers.

On the ninth day of the month is the martyrdom of forty soldiers in the town of Sebastia in the days of king Licinius. They were strong men and victorious in worldly battles, and yet they followed God reverently. The reeve of the town, Agricolaus by name, and the commander of the soldiers who was called Lysiarchus urged them to renounce Christ. As they would not consent to it, they ordered them in the evening to be thrown into

[1] Evidently incorrect. Comp. Bede (ed. Giles iv, 374): 'Viginti quatuor annorum erat, cum monasterium peteret, duodecim in eo vixit annos.'

winde weorpan hi on deopne mere. on þæm mere wæs micel ís *ond* yfel, *ond* þær wæs hat bæð bi þæm mere, *þæt* gif heora hwilc on his geleafan getweode, *þæt* he gebuge to þæm. þa on fore-
4 weardre niht snað *þæt* is þara haligra lichoman; þa getweode heora án on his mode *ond* arn to þæm hatan baðe *ond* wæs sona dead, *ond* him þa lima ealle tofeollan. þa on niht com leoht of heofonum swa hat swa sunne bið on sumera, *ond* *þæt* is gemelte,
8 *ond* *þæt* wæter wearð wearm. *ond* þara wearda sum geseah *þæt* of heofonum com an læs feowertig wuldorbeaga ofer þa cæmpan; þa ongeat he *þæt* he wæs gode wiðcoren se þe on þæt bæð eode. þa gecerde se weard to Criste *ond* awearp his hrægl him of *ond*
12 hleop on þone mere *ond* stod on þara midle *ond* mid him þurh martyrdom his gast to gode onsænde.

March 12. St. Gregory.

On þone twelftan dæg þæs monðes bið *sancte* Gregories geleornes ures fæder, se us fullwiht onsænde on þas Brytene. he is
16 ure *altor*, *ond* we syndan his *alumni*: þæt is þæt he is ure festerfæder on Criste, *ond* we syndon his festerbearn on fullwihte. Gregorius geþingade mid his tearum *ond* mid his gebedan Traianus sauwle þæs hæðnan caseres þæt hine god of helle gefreode
20 *ond* on reste gelædde; *ond* Gregorius cnihta sum geseah hwite culfran of heofonum [*cuman*] *ond* sittan on Gregorius heafde *ond* him eðode on þone muð þone godcundan wisdom þe he on bocum wrat.

March 13. St. Macedo, St. Patricia, and St. Modesta.

24 On þone þreotegðan dæg þæs monðes bið þæs mæssepreostes tid *sancte* Macedones *ond* his wifes, seo wæs nemned Patricia, *ond* his dohtar þære nama wæs Modesta.

(*One leaf wanting.*)

. . . *ond* tosced on twa dæg *ond* niht.

March 19. Second day of the Creation.

28 On þone nigonteogðan dæg [þæs] monðes bið se æftera worolde

14. Gregories.
16. *A word erased after the second* þæt (*probably* is).
21. *A verb omitted after* heofonum.
25. patricie.

a deep pool, while a very cold wind was blowing. On that pool there was a great deal of harmful ice, and there was a hot bath near the pool, that if one of them wavered in his belief, he might turn to it. When in the early part of the night the ice was cutting the 4 bodies of the holy men, one of them wavered in his mind and ran to the hot bath and died at once, and all his limbs fell to pieces. At night there came a light from heaven as warm as the sun is in summer, and the ice melted, and the water became warm. One of 8 the guards saw that thirty-nine wonderful wreaths came from heaven over the soldiers; then he perceived that he who went into the bath was rejected by God. Thereupon the guard was converted to Christ and threw off his garment and leapt into the pool 12 and stood in the midst of them, and he gave up with them his spirit to God as a martyr.

March 12. St. Gregory.

On the twelfth day of the month is the departure of St. Gregory, our father, who sent us Christian baptism here to Britain. He is 16 our *altor*, and we are his *alumni*: that means, that he is our foster-father in Christ, and we are his foster-children in baptism. Gregory interceded with his prayers and his tears for the soul of the heathen emperor Traianus that God freed him from hell and led him to 20 rest; and one of Gregory's servants saw a white dove [*coming*] from heaven and sitting on Gregory's head, and it breathed into his mouth the divine wisdom that he expressed in books.

March 13. St. Macedo, St. Patricia, and St. Modesta.

On the thirteenth day of the month is the festival of the mass- 24 priest St. Macedo and of his wife who was called Patricia and of his daughter whose name was Modesta.

(*One leaf wanting.*)

. . . and divided the day from the night.

March 19. Second day of the Creation.

On the nineteenth day of the month is the second day of the 28

26. modestę. 28. þæs *omitted.*

dæg. on þæm dæge god gescop þone rodor betweoh heofone *ond* eorðan *ond* betweoh þæm twam sæum, þæm uplican *ond* þæm niðerlican. se uplica sæ is to þæm geseted *þæt* he celeð þæra tungla hæto, þy læs heo to swiðe bærne þas nyðerlican gesceafte, *ond* se rodor ymbfehð utan eall, sæ *ond* eorðan, swa seo scell utan ymbfehð þæt æg, swa leorneras secgað.

March 19. St. Gregory of Nazianzus.

On þone ilcan dæg bið *sancte* Gregories tid þæs clænan biscopes, se wæs on þære ceastre Nazarene. þæm biscope æteawdon on his geogoðe þurh nihtlice gesihð twa fægre fæmnan *ond* cwædon to him: 'wit sendon þine sweostra, *ond* Crist unc sende to þe, *ond* wit sceolon á beon mid þe þenden þu leofast; *ond* uncer oðer hatte *Sapientia*, oðer *Castitas*:' *þæt* is þonne godcund snyttro *ond* clænnes.

March 20. Third day of the Creation.

On þone twentegðan dæg þæs monðes bið se þridda worolde dæg. on þæm dæge god tosced on twa eorðan *ond* sæ, *ond* þone sæ he gesette toþon *þæt* se sceolde fixas fedan, *ond* of þæm sceoldan regnas ofer eorðan cuman; forþon þære lyfte gecynd is *þæt* heo tehð to þa renas of þæm sealtan sæ, *ond* þurh hire mægen heo hig fersc sendeð to eorðan; *ond* on ælcum anum geare weaxeð *þæt* flod þæs sæs feower *ond* twentigum siða *ond* swa oft wanað. se fylleðflod bið nemned on leden *malina*, *ond* se nepflod *ledo*.

March 20. St. Cuthbert.

On þone ilcan dæg bið *sancte* Cuðberhtes gelcornes þæs halgan biscopes, se wæs on þysse Brytene on þære mægðe þe is nemned Transhumbrensium, *þæt* is Norðanhymbra þeod. þone wer oft

3. *MS.* C *begins here with the words*: *se* is to þam etc.; ðære B.
4. heo] hig C; bærnon.
5. ond se r. ymbf. ut. eall *om.* C; eall ðas niðerlican gescæfte B; scyll C; utan *om.* B.
7. halgan bisceopes C.
8. nazasene B; þam C; ætywde C.
9. gesyhðe C; twa *om.* B; þa cwædon C.
10. syndon C; swustor C.
11. mid þe beon C.
12. sapientię B.
13. clænnys C.
14. ðonne þwentegðan B; twentigoðan C.
15. þam C; tosced] gescyrede C.

world. On this day God created the firmament between heaven and earth and between the two lakes, the upper and the lower one. The upper lake is placed there in order to cool the heat of the stars, lest it might burn the creatures here below too strongly, and the firmament surrounds everything, sea and earth, from without as the shell outwardly surrounds the egg, as the scholars say.

March 19. St. Gregory of Nazianzus.

On the same day is the feast of St. Gregory, the pure bishop, who lived in the town of Nazianzus. To the bishop in his youth there appeared two beautiful women in a nightly vision and said to him: 'We are thy sisters, and Christ sent us to thee, and we are to remain with thee as long as thou livest; and one of us is called *Sapientia*, the other *Castitas*:' that means divine wisdom and chastity.

March 20. Third day of the Creation.

On the twentieth day of the month is the third day of the world. On this day God divided the earth from the sea, and he made the sea that the fishes might feed in it, and that rain should come from it over the earth; for it is the nature of the air that it draws up the rain from the salt sea, and by its power it sends it fresh to the earth; and in every year the tide of the sea increases twenty-four times and grows less just as often. The high tide is called *malina* in Latin, and the neap-tide *ledo*.

March 20. St. Cuthbert.

On the same day there is the departure of St. Cuthbert, the holy bishop, who lived here in Britain among the people beyond the Humber, that is the people of Northumberland. This man was

16. se] he C; fiscas C; þam sceoldon C.
17. rénas C; forþam C.
18. tyhð hyre to C.
19. hig *om.* B; fersce C; geweaxeð C.
20. flod þæs sæs] sáflod C; gewanað C.
21. se *om.* B; 7 on B; scepflod C; leda C.
22. cuthberhtes B; geleornes] gewytennys C (*and thus always*).
23. þysse, *only* þ *visible in* C.
24. norðhymbra C.

englas sohtan *ond* him to brohtan heofonlico gereordo: *ond* he hæfde þa mihte *þæt* he mihte geseon manna sawla, þa clænan *ond* þa oðre, þonne heo of þæm lichoman leordon, *ond* ealle untrumnesse he mihte hælan mid his gebedum. *Þæt* wæs his wundra sum *þæt* he wæs æt gereordum on sumre æðelre abbadissan mynster. þa he aras on dæge of undernræste, þa sæde he *þæt* hine þyrste, *ond* het him beran wæter to þæt he mihte onbergean. þa bletsode he *þæt* wæter *ond* his onbergde *ond* sealde his mæssepreoste; *ond* he hit sealde heora þene; heora þen wæs þæs ilcan mynstres mæssepreost. þa ondranc se þæs wætres *ond* sealde hit þæm breðer þe him ætstod, þæs mynstres profoste, *ond* se gedranc eac þæs wætres, *ond* hi gefeldan begen *þæt þæt* wæs *þæt* betste wín; *ond* þa hi þa tid hæfdon ymb þæt to sprecanne, þa ondette heora ægðer oðrum *þæt* hi næfre ær selre wín ne druncon.

March 21. Fourth day of the Creation.

On þone an *ond* twentegðan dæg þæs monðes bið se feorða worolde dæg. on þæm dæge god gesette on heofones rodor sunnan *ond* monan; þa wæs seo sunne seofon siðum beorhtre þonne heo nu is, *ond* se mona hæfde þa þa beorhtnesse þe seo sunne nu hafað. ac þa Adam *ond* Eua on neorxnawonge gesyngodan, þa wæs þæm tunglum gewonad heora beorhtnes, *ond* hi næfdon na siððan butan þone seofoðan dæl heora leohtes. ac on domes dæge þonne ure drihten edniwað ealle gesceafte, *ond* eall mænnisc cynn eft ariseð *ond* hi næfre ma ne gesyngiað, þonne scineð seo sunne seofon siðum beorhtor þonne heo nu do, *ond* heo næfre on setl ne gangeð, *ond* se mona scineð swa swa nu seo sunne do, *ond* he næfre ma wonað ne ne weaxeð, ac he standeð á on his endebyrdnesse, þenden þa tunglu her lyhtað on þysse deadlican worolde. symble þonne se mona gangeð æfter þære sunnan, þonne weaxeð his leoht, *ond* swa he

2. þæt he mihte *om.* C; sawle B; ond] ge-ge C.
3. heo] hig C; lichaman C; leordon] gewiton C; untrumnyssa C.
4. ḡhælan C.
5. abbudessan mynstre C.
7. onbyrgean C.
8. onbyrgde C.
9. he] se C; þegne C; se hyra þegn C.
10. wæteres C; se hit C.
11. ðe ðær æt him stod C; þ. wæs ð. m. prauast C.
12. wæteres C; gefeldon C; þæt þæt] þ. hit C.
13. spreconne B; andette C.

often visited by angels, and they brought him heavenly food. He had the power of seeing the souls of men, the pure ones and the other ones, when they left the body, and he could heal all sickness by his prayers. This was one of his miracles: he was at his meal in the monastery of some noble abbess. When in the course of the day he arose from his rest at noon, he said that he was thirsty and bade them bring him water that he might taste it. Then he blessed the water and tasted it and gave it to his masspriest, and he gave it to their servant. Their servant was a masspriest of this same monastery. He partook of the water and gave it to the brother who stood near him—the provost of the monastery—and he too drank the water, and they both perceived that it was the best wine; and when they had the opportunity to talk about it, either confessed to the other that they never before had tasted better wine.

March 21. Fourth day of the Creation.

On the twenty-first day of the month is the fourth day of the world. On this day God set sun and moon in the firmament of heaven; at that time the sun was seven times brighter than it is now, and the moon had the brightness which the sun has at present. But as Adam and Eve had sinned in Paradise, the brightness of the stars was diminished, and since they had not more than the seventh part of their light. But on Doomsday, when our Lord creates anew all creatures, and all mankind rise up again and sin no more, then the sun will shine seven times brighter than he does now, and he will never set, and the moon will shine as the sun does now, and she will never wane nor wax, but she will always remain in her course, as long as the stars shine on this fleeting world. Always when the moon follows the sun, her light increases,

14. wiin B.
15. twentigoðan C; þæs monðes *om.* B.
17. 7 þa C.
18. byrhtnysse C; hæfð C.
19. þam C.
20. h. b. gewanod C.
21. þryddan C.
22. gesceafta C.
23. syngiað C; 7 þonne C; siðon C.
24. beorhtre B; ne *om.* B.
25. swa *once only* C; seo sunne nu C; deþ B; næfre ma] na ne C.
26. ac he standeð a *om.* B; þenden] ac þ. B; æfre þa hwile C.

bið þære sunnan neár swa bið his leoht læsse, *ond* swa he bið hyre fyrr swa bið his leoht máre, *ond* hwæðre he bið symble þurh þa sunnan onlyhted.

March 21. St. Benedict of Nursia.

On þone ilcan dæg bið *sancte* Benedictes geleornes þæs halgan abbodes. he wæs acenned on Nursia þære mægðe, *ond* sona on his cnihthade he wilnade *þæt* he gode anum licade. *ond* on sumum para mynstra þe he ofergeseted wæs þa broðor him woldon sellan attor drincan, forðon þe hi ne mostan for him naht unalyfedlices begangan. þa he þa senade *þæt* fæt þe þæt attor on wæs, þa tobærst hit swæ þær mon stan onwurpe; *ond* he þa mid bliðe mode forlet þara broðra onwald *ond* eft to oðrum mynstre ferde. wæs his godes þeowa sum se æt nænigre gebedtide wolde on þære cirican wunian þæt he mid þæm oðrum broðrum his gebed gefylde. þa geseah se abbod þæt sum lytel cniht sweart teah þone broðor be his hrægle of þære cirican út. se abbod þa sume dæge ut gangende sloh þone broðor mid gyrde, *ond* þa wæs se feond mid þy geflymed þa he hine sloh, *ond* se broðor siððan á wunode æt his gebede. Þy dæge þe se abbod geleorde his broðra twegen gesegon æmne weg fram his mynstre rihte east on þone heofon; se wæs bebræded mid hwitum ryftum, *ond* þær wæs on unrim scinendra leohtfata, *ond* þær stod án beorht wer *ond* cwæð to him: 'þis is se weg mid þy þe drihtnes [þegn], se leofa Benedictus, astah on heofon.'

March 22. Fifth day of the Creation.

On þone twa *ond* twentegðan dæg þæs monðes bið se fifta worolde dæg. on þæm dæge god gescóp of wætere eall fleotendra fixa cyn *ond* fleogendra fugla. woroldsnottre men secgað *þæt* þa ficsas sýn on sæ hundteontiges cynna *ond* þreo *ond* fiftiges: *ond*

5. nursio C.
6. gewilnode C; lycode C.
7. þæra C; broðru C; syllan C.
8. nan þing C.
9. *the first* þa *om.* C; gesenode C.
10. þa *om.* B.
11. folét B; anweald C; to] on C; his oðrum B.
12. þeow B; se nolde æt nanre C.
13. gewunian C; broðrum *om.* B.
14. lyt. sw. cn. C.
15. ut of þ. c. C. se: *large initial* B.

and the nearer she is to the sun, the less is her light, and the farther she is from him, the greater is her light, and yet she is always illumined by the sun.

March 21. St. Benedict of Nursia.

On the same day is the departure of the holy abbot Benedict. He was born in the town of Nursia, and forthwith in his childhood he endeavoured to please God alone. In one of the monasteries over which he was appointed the brethren wanted to give him poison to drink, because with him they might not commit anything unallowed. When he blessed the vessel in which the poison was, it burst as if a stone had been thrown against it, and with a blithe heart he left the dominion of the brethren and turned again to another monastery. There was one of his servants of God who never at any time of prayer would remain in church, so that he absolved his prayers with the other brethren. The abbot perceived that a small black boy pulled the brother by his garment out of the church. One day, the abbot leaving the church hit the brother with a rod, and when he hit him, the fiend was thereby put to flight; and from that time the brother always remained at his prayers. On the day when the abbot died, two of his brethren observed a path leading eastward from his monastery right up to heaven: it was spread with white cloth, and there were shining lamps without number, and there stood a man in brightness and said to them: 'This is the way on which [the servant] of God, the blessed Benedict, ascended to heaven.'

March 22. Fifth day of the Creation.

On the twenty-second day of the month is the fifth day of the world. On this day God created of water all kinds of swimming fishes and of flying birds. Worldcunning men maintain that there are hundred and fifty-three kinds of fishes in the sea, and there is

16. se f. wæs þa mid þam aflymed C.
17. þa he] swa he C.
18. þy dæge] oð ðæne dæg C; gewat C; geseagon B; gesawon C.
19. 7 se C.
20. reáfe C; on unrim] ungerim C.
22. þe *om.* C; þegn *om.* B C.
23. twentigoðan C.
24. dæg wor. B.
25. fisca C; fuhla cyn 7 C.
26. fiscas C.

nis ænig manna þæt he wite hwæt þara fugla cynna sy ofer eorðan. *ond* hwæðre æghwelc fugal wunað þæt þæt he of gesceapen wæs: þa swimmað nu á on sealtum yðum þa þe of þæm gesceapen wæron, *ond* þa wuniað on merum *ond* on flodum þa þe of þæm ferscum wætre gescæpene wæron, *ond* þa sittað on feldum *ond* ne magon swimman þa þe of þæs græses deawe geworht wæron, ond þa wuniað on wudum þa þe of þæra treowa dropum gehiwode wæron, *ond* þa wuniað on fænne þa þe gewurdon of þæs fænnes wætan.

March 23. Sixth day of the Creation.

On þone þreo *ond* twentegðan dæg þæs monðes þæt bið se sexta worolde dæg: on þæm wæs Adam gescæpen se æresta man, *ond* Eua his wif wæs gescæpen of his ribbe. hi wæron swa gescæpene þæt hi ne mihte fyr bærnan ne wæter drænccan ne wildeor slitan ne þorn stician; ne hi ne mihtan næfre forealdian ne deade beon, gif hi godes bebodu geheoldan. ac þa hi þæt ne geheoldan, þa underþeoddon hi hi selfe *ond* eall þæt mænnisce cynn to sare *ond* eldo *ond* to deaðe. Adam lifde her on wræcsiðe nigan hund geara ond þritig geara, *ond* his bán syndon bebyrged noht feorr be eastan þære byrig þe is nemned Cebron, *ond* him is þæt heafod suð gewended *ond* þa fét norð, *ond* seo byrgen is bewrigen mid dimmum stanum *ond* yfellicum.

March 23. St. Theodoretus.

On þone ylcan dæg bið þæs halgan mæssepreostes þrowung, se wæs nemned Theodoretus: se þrowade monigfealdne martyrdom for Criste on Antiochia þære ceastre on Julianus dagum þæs hæðnan caseres, *ond* æt nyhstan he wæs beheafdod. *ond* þa þære ylcan niht þa swealt se dema þe hine cwellan het mid unaseegendlicum sarum, efne swa þæt he spaw his innoð ut þurh his muð.

1. fugel C.
2. æghwylc C; þæt þæt] on ðam ðe C.
3. á on *om.* B; gesceapene C.
4. þæm *om* C.
5. wæterum C.
6. geworhte C.
9. twentigoðan C; syxta C.
10. þam dæge C.
11. seo wæs C.
12. drencan C.
13. stingan C; dede C.

nobody who knows how many kinds of fowls exist on earth. And yet every fowl inhabits that part of which it was made: some always swim on the salt waves of which they were created, and some that were made out of fresh water live on pools and on rivers, and those that were made out of the dew of the grass sit in the fields and cannot swim, and those live in the woods that were formed out of the drops of the trees, and those live in the fen that arose out of the water of the fen.

March 23. Sixth day of the Creation.

On the twenty-third day of the month is the sixth day of the world; on this day Adam, the first man, was created, and Eve, his wife, was formed of his rib. They were so made that fire could not burn them, nor water drown them, nor wild beasts hurt them, nor thorns prick them; neither could they ever grow old or die, if they kept God's commandments. But as they did not keep them, they subjected themselves and all mankind to pain and old age and death. Adam lived here in exile nine hundred and thirty years, and his remains are buried not far to the east of the town called Hebron; his head is turned southward and his feet northward, and the grave is covered with dark and hurtful stones.

March 23. St. Theodoretus.

On the same day is the passion of the holy masspriest called Theodoretus: he suffered manifold tortures for Christ's sake in the town of Antioch in the days of the heathen emperor Julianus, and at last he was beheaded. The same night the judge who had ordered him to be killed died in unspeakable pain, even so that he spat out his entrails through his mouth.

14. bebod C. Ac B.
15. *the second* hi *om.* B; sylfe C; eall þys C.
16. yldo C.
17. ond þr. g. *om.* C; gebyrged C; naht C.
18. Cebron *om.* C.
19. gewend B.
22. theodorotos B; theodoratos C; manigne C.
23. hæðnan *om.* C.
24. niehstan C.
25. swealt *om.* B.
26. ut *om.* C.

March 24. Seventh day of the Creation.

On þone feower *ond* twentegðan dæg þæs monðes bið se seofoða worolde dæg. on þæm dæge god gereste fram his weorce *ond* þone gehalgode.

March 25. Annunciation Day. Crucifixion.

On þone fif *ond* twentegðan dæg þæs monðes com Gabrihel se engel ærest to *sancta* Marian mid godes ærende, *ond* on þone dæg *sancta* Maria wæs ćacen geworden on Nazareth þære ceastre þurh þæs engles word *ond* þurh hire earena gehyrnesse, swa þás treowa þonne hi blostmiað þurh þæs windes bläed. on þære ylcan stowe, þær hire hus þa wæs, þa se engel hi ane gemette, cristne men timbredon micle cirican. *ond* þa æfter twa *ond* þritegum geara *ond* æfter þrym monðum wæs Crist ahangen on rode on þone ylcan dæg; *ond* sona swa he on þære rode wæs, þa gescæfte tacnedon þæt he wæs soð god. seo sunne aswcartade, *ond* se dæg wæs on þeostre niht gecierred fram midne dæg oð non. þa he æt þæm none his gast onsænde, þa byfode seo eorðe, *ond* stanas burstan, *ond* stanweallas tofeollan, *ond* deadra manna byrgenna wurdon opene, *ond* monige men gesegon *þæt* þa deadan arison of þæm byrgennum *ond* eodon geond þa halgan burh on Hierusalem, oð þæt Crist eft aras; þa gewiton hi mid hine ge mid lichoman ge mid sawle on ece wuldor, *þæt* we þy untweogendran be ús gelyfden, þæt we be þæm leorniað. Seo Cristes rod on þære he wæs ahongen is on þære byrig Constantinopoli on cirican on treowenre ceste belocen; *ond* þonne seo cest bið onlocen, þonne cymeð þær upp wunderlic stenc, *ond* se bið swa wynsum swa þær syn ealle blostman gesamnod, *ond* of þæm ostum þæs treowes

1. twentigoðan C.
4. twentigoðan C.
5. se engel *om.* B.
6. dæg *added later on* B; nazarenet C.
9. þa wæs, se e. C; cristene C.
10. micle *om.* C.
12. rode om. C; gesceafta C.
13. abystrode 7 asw. C.
14. gecyrred C; middum dæge C.
15. abyfode C.
17. gesawon C.
18. eond C.
19. hine] him C.

March 24. Seventh Day of the Creation.

On the twenty-fourth day of the month is the seventh day of the world. On this day God rested from his work and hallowed the day.

March 25. Annunciation Day. Crucifixion.

On the twenty-fifth day of the month the angel Gabriel came to St. Mary the first time with God's errand, and on this day St. Mary became pregnant in the town of Nazareth by the angel's word and by the hearing of her ears like the trees, when they blossom under the breeze of the wind. On the same place where her house then was as the angel met her, Christian men built a large church. After two and thirty years and three months Christ was crucified on the same day, and when he was on the cross, the creation immediately proved that he was true God. The sun became dim, and the day was turned into dark night from noon until the ninth hour. When he gave up his spirit at the ninth hour, the earth quaked, and stones burst, and stone walls fell to pieces, and the graves of dead men were opened, and many people saw the dead arise from their graves and walk through the holy town of Jerusalem until the resurrection of Christ ; then their bodies as well as their souls entered with him into eternal glory, that we for ourselves might believe with less hesitation [*and*] that we might learn by it. The rood of Christ on which he was crucified is in a church in the town of Constantinople, locked up in a wooden chest ; and when the chest is unlocked, there comes forth a wonderful smell, and it is so delightful as if all blossoms were collected there, and

20. þy om. C ; untweogendre C.
21. gelyfden : n *added above the line* B; -on C ; [gelyfden ond?; þære] þa B *with* re *added above the line.*
22. ahangen C. ; constantinapole B ; constantinumpolim C ; 7 on B.
23. cyste C (*both times*) ; ónlocen B, unlocen C.
24. cymð C ; se bið *om.* B : swa þær] swylce C.
25. ealle *om.* C ; in gesamnode C.

flówed út swetes stences wæta, se hafað eles onlicnesse. gif mon þæs wætan ænne lytelne dropan seleð untrumum mæn, him bið sona sél.

March 26. Christ's Descent into Hell.

On þone syx *ond* twentegðan dæg þæs monðes on þone dæg Crist reste dead on byrgenne for us *ond* his sawol somod *ond* his godcundnes somod . . . *ond* hergode geond hellegrund *ond* sloh þara feonda weorod mid his godcunde sweorde *ond* draf on hellegrund *ond* hi þær geband. þær hine ongeátan weras *ond* wif ealle þa þe on hine æfre ær gelyfdon, *ond* hi of þæm witum forð ræsdon *ond* wependc him to fotum luton *ond* þus cwædon: 'help ure, la, hælend, nu þu hider come, þeah þe hit late wære; á we gehyhten to þinum cyme, ac adwæsc nu þu þas gebeot *ond* þas wopas tobrec *ond* gecyð þinne þrymm on helle, swa þu dydest on eorðan, þær þu alysdest cuce men mid þinre rode: genere nu us deadan mid þine deaðe.' þær hine eac ongeaton Adam *ond* Eua, þær hi asmórede wæron mid deopum þeostrum. þa þa hi gesawon his þæt beorhte leoht æfter þære langan worulde, þær Eua hine halsode for *sancta* Marian mægsibbe þæt he hire miltsade. heo cwæð to him: 'gemyne, min drihten, þæt seo wæs bán of minum bánum *ond* flæsc of minum flæsce: help min forðon.' þa Crist hi bútu þonan alysde *ond* eac unrim bliðes folces him beforan onsende, þa he wolde gesigefæsted eft siðian to þæm lichoman.

March 27. Resurrection Day.

On þone seofon *ond* twentegðan dæg þæs monðes bið se dæg on þone ure drihten of deaðe aras: *ond* þa æfter his æriste hine tyn siðum monnum ætywde, swa hit on his godspelle awriten is, *ond* mid his þegnum æt gebrædne fisc ond huniges beobread, *ond* him

1. flowað C; wætŝ B; *erasure after* se B; 7 seo C.
2. *Erasure between* þæs *and* wætan; *order of words in* C: gif mon sylð untr. m. of þā w. a. l. dr.
4. twentigoðan C.
5. deað C, reste *and* on byrgenne *om.* C.
6. *Some words omitted after* somod; *first* ond (7) *added later on* B, *om.* C.
7. godcundan C. 9. on *om.* B.
10. þus] þis B; Help B.
11. æfre we gehyhtað C.
12. tocyme C; beot C; tobrec; *a letter erased after* r B.

of the branches of the tree flows a sweet-smelling fluid, having the resemblance of oil. If a small drop of this oil is given to a sick man, he is soon better.

March 26. Christ's Descent into Hell.

On the twenty-sixth day of the month Christ remained dead in his grave for us, and his soul and his godhead at the same time... and he harrowed the depth of hell and slew a crowd of the devils with his divine sword and drove them into the abyss of hell and bound them there. There he was seen by all the men and women that had ever before believed in him, and they rushed forth from their torments and fell down weeping at his feet and spoke thus: 'O help us, Saviour, since thou comest hither, though it be late; we always looked forward to thy coming, but stop now these threats and end these lamentations and make known thy power in hell as thou didst on earth, where thou redeemedest living men by thy crucifixion: save now us dead ones by thy death.' There Adam and Eve also recognised him where they were smothered in the depth of darkness; when they saw his shining light after that long time, Eve for the sake of her kinship to St. Mary implored him to pity her. She said to him: 'Remember, my Lord, that she was bone of my bones and flesh of my flesh: therefore help me.' Then Christ released them both from that place and also sent before him a great number of rejoicing folks, as he was about to return in triumph to his body.

March 27. Resurrection Day.

On the twenty-seventh day of the month is the day on which our Lord arose from death, and after his resurrection he showed himself to men ten times, as it is written in his gospel, and with his disciples he ate broiled fish and honeycomb and showed them the

13. þu nu dydest C.
14. cwyce C; genera C; deadan] eac C; þinũ C. *A drawing by a later hand on the margin.*
15. 7 ðær hine C; asmorode C.
18. miltsode C; heo: *large initial* C.
19, 20. fl. of m. fl. 7 b. of m. b. C.
20. gehelp C; þanon C.
21. eac *om.* B.
22. gesigefæst C.
23. twentigoðan C.
24. þone dæg C.; ure *om.* C; þa *om.* B. 26. he æt C.

ætywde þa wunda on his handum *ond* on his fotum *ond* þa gewundedan sidan, *þæt* hi þy soðlicor ongeaton *þæt* hit wæs soðlice his agen lichoma þæt þær of deaðe arás. seo byrgen is þær on Hierusalem *þe* he of arás; þæt is sinowalt hus acorfen of anum stane, on þæm magon nigon men standende him gebiddan, *ond* hit is swa heah *þæt* hit bið mannes oðres healfes fotes gemet bufan þæm heafde; *ond* se ingang is eastan in, *ond* on þa swiðran healfe þæm ingange, *þæt* is on þa norðhealfe, is stænen bed seofon fota lang *ond* þrym mundum hierre þonne þæs huses flór. on þæm bedde reste drihtnes lichoma on scetan bewunden þa he wæs dead for us.

Þonne se hreðmonað bið agán, þonne bið seo niht twelf tida lang, *ond* se dæg *þæt* ilce.

April.

On þæm feorðan monðe on geare bið *þritig* daga: þone monað man nemneð on læden Aprelis, *ond* on ure geþeode eastermonað.

April 3. St. Agape, St. Chionia, and St. Irene.

On þone þriddan dæg þæs monðes bið þara haligra fæmnena gemynd *ond* þara eadigra gesweostra *sancta* Agape *ond sancte* Chonie *ond sancte* Hirena. þis syndon swiðe mære fæmnan on *de virginitate*, þæt is on fæmnena bocum. þas fæmnan on Dioclitianes dagum þæs caseres þrowedon mærne martyrdom for Criste. se casere hi sealde his gerefan, þæs nama wæs Dulcitius, *þæt* se hi genedde *þæt* hi Criste wiðsocan. þa sona swa he þa fæmnan geseah, þa wæs he onstered mid scondlice luste, *ond* he eode on nihtlice tid on þæt hus þær þa fæmnan to Criste hi gebædon, *ond* he þohte *þæt* he hi gebismrode. þær wæron inne geseted hweras *ond* pannan, *ond* he þa þurh godes miht wæs oncierred fram þæm fæmnum *ond* clypte þa hweras *ond* cyste þa pannan, þæt he wæs eall sweart *ond* behrumig: *ond* þa he ut eode, þa flugon hine his agene mæn *ond*

1. ywde C; *the passage* þa wunda—fotum ond *om.* C; gewundodan C.
2. þy] þe C.
4. synewealt C. *Rude sketch of a grave on the margin.*
7, 8. þæm ingange—norðh. *om. in* C; lang ond *om.* B.
9. hierra B. 10. scytan C.
13. xxx C; monað *om.* C.
16. gemynd *om.* C.
17. synd C: mære *twice in* C.

wounds on his hands and on his feet and his wounded side, that they might understand with greater certainty that it was truly his own body that had there arisen from death. The grave from which he arose is at Jerusalem; it is a round building hewn out of a single rock, on which nine men may stand and pray, and it is a foot and a half above the head of a man; the entrance is from the east, and on the right hand side of the entrance, that is, on the northern part, there is a stone bed seven feet long and three hands' breadth higher than the floor of the house. On this bed there rested the body of the Lord wrapt up in sheets after he had suffered for us.

When March is past, the night is twelve hours long and the day the same.

April.

On the fourth month of the year there are thirty days: this month is called Aprilis in Latin, and in our language easter-month.

April 3. St. Agape, St. Chionia, and St. Irene.

On the third day of the month is the commemoration of the holy virgins and the blessed sisters St. Agape and St. Chionia and St. Irene. These are virgins highly celebrated in the book *de virginitate*, that is in the book on virgins. In the days of the emperor Diocletianus these virgins suffered a glorious martyrdom for Christ's sake. The emperor delivered them to his reeve, Dulcitius by name, that he might compel them to renounce Christ. As soon as he saw these virgins, he was excited to shameful lust, and at night he entered the house where the virgins prayed to Christ, intending to defile them. Kettles and pans had been put in there, and by the power of God he was turned away from the virgins, and he embraced the kettles and kissed the pans, so that he was all black and sooty; and when he came out, his own men fled from

18, 19. *Order of words in* C: þas f. geþr. m. mart. f. Cr. on D. d. þ. c.; dioclitianus B.
20. gesealde C; sceolde genydan C.
21. he *om.* C.
22. onstyrod C; sceandlice C.
23. hig to criste C.
24. inne *twice in* B; *rude drawing of a kettle by later hand on the margin.*
25. he clypte C.
26. he cyste C; ond behr. *om.* C.
27. flogon B; mæn] geferan C.

wendon þæt hit wære *larbo*, *þæt* is egesgrima. þyssa fæmnena twa Sissinius se gesið het sendan on fýr, Agapan *ond* Chonie, *ond* þa *þæt* fyr wæs gemelted, þa wæron þa fæmnan to Criste geleored, *ond* þa lichoman wæron swa gesunde *þæt* him næs forbærned ne feax ne hregl.

April 5. St. Ambrosius.

On þone fiftan dæg þæs monðes bið þæs halgan biscopes geleornes *sancte* Ambrosies. he wæs þære burge biscop Mediolana, *ond* þær resteð his lichoma. þyses biscopes ende gelamp on þone sæternes dæg ær eastran, *ond* hwene ærðon þe he his gast ageafe, he sæde *þæt* he gesawe Crist selfne, *ond* *þæt* he *him* hloge to. þes biscop is swiðe mihtig on frecnu*m* wisum gescyldnesse to biddanne. *þæt* wæs gecyðed sumum heretogan, sé ferde fram Rome to gefeohte mid strangre þeode. þa gecerde he to þæs biscopes líce *ond* him þær gebæd; *ond* þa þære ilcan niht æteawde he him on swefne stondende on lytlum hylle on sumu*m* felda, *ond* he sloh þriwa mid his cricce on þa eorðan *ond* cwæð: '*hic, hic, hic*: her, her, her.' þa se heretoga com ongean þæm reðan herge, þa gemitte he þær swelcne feld, *ond* on þæm felda swylcne hyll, swa him ær on swefne ætýwed wæs; *ond* he gestod on þæm hylle *ond* hæfde his sweord on handa, *ond* sona wæs se reða here on fleam gecierred.

April 5. St. Irene. (Cf. April 3.)

On þone ylcan dæg bið *sancte* Hirenan tid þære halgan fæmnan. þa fæmnan Sisinnius se gesið sealde his cempu*m* to bismrienne. þa hi þa hi læddon to þære scondlican stowe, þa ætywdon þær twegen godes englas on cæmpena hiwe *ond* genamon þa fæmnan *ond* hi gelæddan on swa heanne múnt, þær hire ne mihte nænig man to genealecean; *ond* heo þær hire gast onsænde, *ond* hire lichoma resteð on Thessalonica þære ceastre, þær hire swestra lichoman sindon, Agapan *ond* Chonian.

2. het Sis. se sið C; þ wæs Agapan C.
3. gewiten to Cr. C.
6. gewitennes C.
7. ambrosi C; 7 he C; þe med. hatte C; ond *om.* C.
9. ageaf 7 onsende C.
10. sylfne C.
12. from C.
13. 7 þa C; gecȳrde B, gecyrde C; þæs] þyses C.
14. ætywde C.
15. lytelre C. 17. gemette C.
18. swylcne C; felda *om.* B; swylce hyll C.

him and thought it was *larva*, that is, a frightful spectre. Two of these virgins, Agape and Chionia, the thane Sisinnius ordered to be thrown into the fire, and when the fire had abated, the women had departed to Christ, and the bodies were so unhurt that neither their hair nor their garments were burnt.

April 5. St. Ambrosius.

On the fifth day of the month is the departure of the holy bishop St. Ambrosius. He was bishop of the town of Milan, and his body rests there. This bishop's death took place on Saturday before Easter, and a short time before he yielded up his ghost, he said that he saw Christ himself, and that he smiled upon him. This bishop is very powerful, if asked for protection in dangerous condition. This was made known to a certain general, who set out from Rome to fight with a powerful nation. He betook himself to the bishop's body and prayed there; and the same night he appeared to him during his sleep standing on a hillock in a field, and he struck the earth three times with his stick, saying: 'Hic, hic, hic: here, here, here.' When the general encountered the savage army, he found there such a field, and on that field such a hill as had been shown to him before in his sleep, he stood on the hill and held his sword in his hand, and the savage army was turned to flight at once.

April 5. St. Irene. (Cf. April 3.)

On the same day is the festival of the holy virgin St. Irene. The thane Sisinnius handed this virgin over to his soldiers, that they might defile her. When they led her to the place of defilement, two angels of God appeared there in the shape of soldiers and took the virgin and led her up to such a high mountain, that nobody could approach her; and there she gave up her ghost, and her body rests in the town of Thessalonica, where the bodies of her sisters Agape and Chionia are.

19. þære C.
20. sona he B; gehwyrfed C.
21. sċă B.
22. þa fæmnan *om.* C; hig sealde C; ceampum B.
23. *Second* þa *om.* C; sceandlican C.
25. gelæddon hig C; heahne C.
26. nan C.
27. swustra C.

April 9. Seven Women in Sirmium.

On þone nigeðan dæg þæs monðes bið seofon fæmnena tid þa þrowedon martyrdom for Criste on Syria mægðe. þara naman syndon: Saturnina, Hilarina, Dominando, Rogantina, Serotina, Donata, Paulina.

April 11. St. Guðlac.

On þone ændleftan dæg þæs monðes bið *sancte* Guðlaces geleornes þæs ancran on Brytone, þæs lichoma resteð on þære stowe þe is cweden Cruwland. his nama is on læden *belli munus*, *ond* his halignes wæs sona getacnad æt his acennisse mid heofonlicum tacnum. men gesegon cuman fægre hand of heofonum *ond* gesenian þæs huses duru þe he wæs on acenned, *ond* eft to heofonum gewat: *ond* ymb an geár þæs þe he on ancorsetle wunade he geearnade þæt him spræc án godes engel to æghwelce æfenne *ond* eft on ærne mergen *ond* him sæde heofonlico geryno.

April 14. St. Valerianus and St. Tiburtius.

On þone feowerteoðan dæg þæs monðes bið þara haligra gebroðra tid *sancte* Valerianes *ond sancte* Tiburties. þa Almachius, Romeburge gerefa, nedde mid witum þæt hi Criste wiðsocan. þa hi þæt ne geþafodan, þa het he hi beheafdian. þa se man þe þæt sceolde behealdan þæt hi man beheafdade wepende *ond* swergende he sæde þæt he gesawe heora sawla gongan ut of þæm lichoman fægre gefretwade, *ond* þæt he gesawe godes englas swa scinende swa sunne; *ond* þa hi bæron to heofonum * mid hiora fiðra flyhte: *ond* se mon þa gele[*fde*]gode, *ond* he wæs sungen on deað for Criste, *ond* h[*is*] noma wæs Maximus.

1. nygoðan C.
2. geþrowedon C; 7 þæra naman wæron C.
5. endlyftan C.
6. gewytennys C; anceran B.
7. þe is cweden *om.* C; *sketch of a church, 'Crouland' written underneath.*
8. acennednysse C.
9. gesawon C; fægere C.
10. dura C.
11. þa ymbe C.
12. æghwylce C.
13. ærne *om.* C; -licu gerynu C.
14. -teogðan B (*the* g *erased*); feort. C.

April 9. Seven Women in Sirmium.

On the ninth day of the month is the festival of seven women that suffered martyrdom for Christ in the country of Syria[1]. Their names are: Saturnina, Hilarina, Dominando(?), Rogantina, Serotina, Donata, Paulina. 4

April 11. St. Guthlac.

On the eleventh day of the month is the departure of St. Guthlac, hermit in Britain, whose body rests in the place called Croyland. His name is in Latin *belli munus*, and his holiness was instantly shown at his birth by signs from heaven. Men saw a beautiful 8 hand coming from heaven, and marking with a cross the door of the house in which he was born, and returning to heaven again. About a year after he began to live as a hermit, he deserved it that an angel of God spoke to him every evening and again early 12 in the morning and told him heavenly mysteries.

April 14. St. Valerianus and St. Tiburtius.

On the fourteenth day of the month is the festival of the holy brothers St. Valerianus and St. Tiburtius. They were urged under tortures by Almachius, prefect of Rome, to abjure Christ. As 16 they would not submit to this, he commanded them to be beheaded. Then the man who was to see them beheaded said weeping and solemnly affirming that he had seen their souls go out of the bodies beautifully adorned, and that he had seen God's angels as radiant 20 as the sun, and they bore them to heaven with the flight of their wings. The man believed in God, and he was scourged to death for Christ's sake; his name was Maximus.

15. broðra C; ualeriane C; tiburtii C; almatheus C.
16. nydde C.
17. geþafedon C; þa: *large initial* C.
18. mon C.
19. gangan C.
21. **MS.* A (*Add. MS.* 23211) *begins here. Letters cut off in this MS. are enclosed in brackets.* mid] into B; feðera B C.
22. on god C; ofswungen B C.

[1] This is a mistake; they suffered at Sirmium in Pannonia.

April 18. St. Eleutherius and St. Anthia.

On þone eahtategðan dæg þæs monðes [*bið*] þæs halgan biscepes tid *sancte* Eleutheri [*ond his*] modor, þære noma wæs sancte Anthiæ. he wæs [*þære*] burge biscep þe is nemned Mæchania in Ap[*ulia*] þære mægðe, ah he geþrowade eft in Rom[*e*] martyrdóm for Criste. Adrianus se caser[*e hine*] þreatade þæt he Criste wiðsoce; þa he þæt [*ne*] walde, þa heht se casere gesponnan fiow[*er*] wildo hors to scride *ond* hine gebundenne in þ[*æt scrid*] asettan, þæt þa wildan hors scealden iornan [*on*] hearde wegas in westenne *ond* him þa limo all [*to*]brecan. þa cwom godes engel of hiofonum [*ond ge*]stillde þæm horssum, *ond* hio gelæddon *þæt* scrid[*on*] hea dúne, þær him cwom tó monigra cynn[*a wil*]deór *ond* wunedon mid hine: *ond* þonne he hóf [*his*] hond upp to hiofonum, þonne hofon þa de[*or he*]ora fotas upp *ond* heredon god mid hine. þ[*a het*] se casere his huntan hine þær gefecca[*n ond*] hine mid sueorde ofsleon. þa cwóm stef[*n of*] hiofonum *ond* cwæð: 'Cým, mín þeow Eleuther[*ius*], mine englas þec lædað in þa hiofonlican [*Hierusa*]leme.' þa feoll his modor ufan on his lich[*oman*] *ond* cwæð: 'min sunu, gemyne þu mec on þære [*ecan re*]ste. *ond* se casere hio heht gemartyria[*n*], *ond* god wuldriende heo ageaf hire gast.

April 21. St. Ethelwald.

On þone an *ond* twentegðan dæg þæs monðes bið þæs halgan ancran geleornes *sancte* Aeðelwaldes; se gesæt ancersetl on Fearne þæm ealonde ærest æfter *sancte* Cuthbrihte þæm halgan biscope, *ond* æfter þon þe he tuelf gear þær wunode, þa eode he in þone gefean þære ecan eadinesse. þæs Aeðelwaldes wunder wæs þæt he spræc to his liornæra sumum, *ond* þa feringa oðsuigde he, suæ

1. On: *larger initial* A; eahtateogðan B, -teoðan C; bið þæs *twice in* C; halgan *om.* C.
2. eleutherii C.
3, 4. methania B; mecherie C; in Ap. þ. m.] 7 on þære mægðe þe is nemned apolina C.
4. ac B C; in] on B C.
6. wolde B C; gespannan C; wilde B C.
7. scriðe C: in] on B C.
8. asetton A; sceoldan B, sceoldon C; yrnan B C; in] on B C.
9. westene B C; com B C.
10. hio] hi B C.
11. coman B C; wyld deor C.
12. mid him C; handa B C; his handa hof C.
13. fét B C; hine] him C.

April 18. St. Eleutherius and St. Anthia.

On the eighteenth day of the month is the festival of the holy bishop St. Eleutherius and of his mother whose name was St. Anthia. He was bishop of the town called Mechania in the country of Apulia, but he afterwards suffered martyrdom at Rome for Christ's sake. The emperor Hadrianus urged him by threats to renounce Christ; as he refused this, the emperor bade four wild horses to be put to a car, and he was to be placed on the car in fetters, that the wild horses might run over rough paths in the desert and break all his limbs. There came God's angel from heaven and stopped the horses, and they brought the car to a high mountain, where many kinds of wild animals came to him and remained with him; and when he lifted up his hand to heaven, the animals lifted up their feet and worshipped God with him. Then the emperor bade his hunters fetch him there and kill him with a sword. There came a voice from heaven saying; 'Come, Eleutherius, my servant, my angels will lead thee to the heavenly Jerusalem.' His mother throwing herself on his body said: 'My son, remember thou me on thy eternal rest.' The emperor ordered her to be martyred, and praising God she gave up her ghost.

April 21. St. Ethelwald.

On the twenty-first day of the month is the decease of the holy hermit St. Ethelwald; he occupied the hermitage on the isle of Lindisfarne as the first after the holy bishop St. Cuthbert; and after he had lived there twelve years, he entered into the glory of eternal happiness. It was a miracle of this Ethelwald that when he spoke to one of his disciples, he suddenly was silent, as if he

14. his huntan *om.* C; gefeccean B; mid *om.* C.
15. com B C; cum B C.
16. þec] ðe B C; gelædað C.
17. hierusalē B C; moder on ufan C.
18. gemun C.; me B C; ecean B.
19. hio] hi B, hig C; het B C; ond: *here* A *is defective.*
21. twentigoðan C.
22. anceran B; gewytennys C.
23. sancte *om.* B; cuthberhte BC; halgan *om.* C.
24. æfter: *here* A *begins again*; þam þe C.
25. ecean B; eadign. B C; æþeuualdes B; *erasure after this word in* A.
26. sum. his leorn. C; ætswigde C; suæ] swa B, swylce C.

he hwæshwegu hercnade. þa frægn se his þegn hine forhwon he suæ dede: þa cwæð he: 'hú meahte ic bú somod ge in heofon geheran ge her sprecan?'

April 23. St. George.

On þone þrio *ond* twentegðan dæg þæs monðes bið sancte Iorius tíd þæs æðelan weres, þone Datianus se casere seofon gear mid unasægendlicum witum hine þreade þæt he Crist[e] wiðsóce, *ond* he næfre hine ofersuiðan meahte; *ond* þa æfter se[.]fan gearum heht he hine beheafdian. þa he þa wæs læded to þære beheafdunga, þa cuom fýr of heofonum *ond* forbęrnde þone hæðnan casere *ond* alle þa þe mid hine ær tintergedon þone halgan wer. *ond* he sanctus Georgius him to dryhtne gebæd *ond* þus cwæd: 'hælende [C]rist, onfoh minum gaste: *ond* ic þec biddo þæt suæ [h]welc mon þe mine gemynd on eorðan doe, [þ]onne afierr þu from þæs monnes húsum [æ]lce untrymnesse: ne him fiond sceððe ne [h]ungor ne monncwild; *ond* gif monn minne [n]oman nemneð in ænigre frecennisse oððe o[n] sáe oððe on siðfæte, þonne gefylge se þinre * mildheortnesse.' þa com stefn of heofonum *ond* cwæð to him: 'Cum, þu gebletsoda, swa hwelc mon swa on ænigre frecennesse minne naman þurh þe gecegð, ic hine gehere.' *ond* siððan þisses halgan weres mihta wæron oft micle gecyðed. *þæt* mæg ongetan se þe rædeð *sancte* Arculfes boc *þæt* se man wæs stranglice gewitnad se þe geunárade *sancte* Georgies anlicnesse, *ond* se wæs wið his feondum gescilded betweoh micle frecennisse se þe hi to geþingunge sohte.

April 24. St. Wilfred.

On þone feower *ond* twentegðan dæg þæs monðes bið *sancte* Willferðes geleornes þæs halgan biscopes, þæs halignes wæs sona

1. hwæs C; hlyste C; hione C? (*one letter erased.*)
2. swa B C; dyde B C; mihte B C; in] on B C; heofenum C.
4. ðreo B C: twentigoðan C; georius C, georgius B.
5. martyres C.
6. únás. A: *two accents in red ink by later hand*; þreatode C.
7. næfre] no hwæþre B; ne mihte C; æfter þam C; *perhaps* seofan: *erasure uncertain.*
8. het B C; geláed C.
9. com B C; hæðenan C.
10. tintregodon C; Ond A; he *om.* C.
11. georius C; hælend C.
12. minum: n *above the line* A; þe bidde B C; swa B C; hwilc B, hwylc C.

hearkened to something. His follower asked him why he did so; he said: 'How could I both listen in heaven and speak here at the same time?'

April 23. St. George.

On the twenty-third of the month is the festival of the holy man St. George, whom the emperor Datianus tormented seven years with unspeakable tortures that he might forswear Christ, but he never could overcome him: and after seven years he ordered him to be beheaded. When he was led to his execution, fire came from heaven and consumed the heathen emperor and all those who had formerly tortured the holy man. St. George prayed to the Lord speaking thus: 'Jesus Christ, receive my spirit: and I beg of Thee that which man soever keep my commemoration on earth, thou remove all sickness from the house of this man: no enemy may hurt him, nor hunger nor pestilence: and if a man mentions my name in any danger either on sea or on a journey, then Thy mercy may attend upon him.' There came a voice from heaven speaking to him: 'Come, thou blessed one, whatever man invokes my name by thee on any danger, I shall hear him.' Since then, the powers of this holy man were often made widely known. He who reads St. Arculfus' book may perceive this that the man was heavily punished who dishonoured St. George's image, and he who sought it for the sake of intercession was protected against his foes in the midst of great peril.

April 24. St. Wilfred.

On the twenty-fourth day of the month is the departure of St. Wilfred, the holy bishop, whose holiness was made manifest as

13. þe] swa C; min B C; do B C; afyrr B C; þu *om.* C.
14. huse C; ne sceððe C.
15. mancwealm C.
16. fylge C.
17. **MS.* A *ends here.*
18. to him *om.* C; 7 swa hwylc C; mon *om.* B; stowe 7 frec. C.
19. cygð C; gehyre C.
20. micele C; þæt] þa C.
21. ongytan B.
22. þe *om.* B.
23. betweox C; mycelre C.
24. hi to geþ.] him þa anlycnysse C; geþingũ B; gesohte C.
25. *Rough sketch of a mitre on the margin*; twentigoðan C.
26. gewytennys C.

æt his acennisse gecyðed. *þæt* hus *þæt* he wæs on acenned *þæt* wæs byrnende gesæwen eallum þæm nealmonnum, *ond* se leg sloh to heofonum, *ond* hi þær to urnon *ond* woldon mid wætre dwæscan þone bryne æfter monna þeawe: *ond* þa hi þær to comon, þa ne gemitton hi þær nænigne bryne. *ond* þissum biscope onsundrum ætywde *sanctus* Michahel *ond* him sæde hu andfenge his dæda gode wæron, *ond* hu lange his lif sceolde beon; *ond* þa he his gast ageaf, þa com sweg suðan eastan of þære lyfte swa swa micelra fugla sweg, *ond* gesetton on *þæt* hus þær he inne wæs. *þæt* wæs þara engla flyht þe hine to heofonum læddon.

April 25. Litania maior.

On þone fif *ond* twentegðan dæg þæs monðes bið seo tid on Rome *ond* on eallum godes ciricum seo is nemned *Letania maiora*, þæt is þonne micelra bena dæg. On *þæm* dæge eall godes folc mid eadmodlice religgonge sceal god biddan *þæt* he him forgefe þone geár siblice tid *ond* smyltelico gewidra *ond* genihtsume wæstmas *ond* heora lichoman trymnysse. þone dæg Grecas nemnað *zymologesin*, þæt is þonne hreowsunge dæg *ond* dædbote.

April 25. St. Mark.

On þone ilcan dæg bið *sancte* Marcus þrowung þæs godspelleres. he wæs *sancte* Petres godsunu on fulwihte *ond* he leornode æt him; *ond* þæt *sanctus* Petrus on dæge þam folce be Criste sæde þonne wrat sanctus Marcus þæt niht; *ond* he þæt hæl ærest *sancte* Petre, forðon his godspell is swa cweden *furtum laudabile*, þæt is, hergendlico stalo. he wæs ærest cristenra biscop on Alexandria þære miclan ceastre, *ond* he gecerde ærest to godes geleafan Egypta mægðe *ond* Libia mægðe *ond* Arma rice *ond* Pentapolim, on þissum mægðum wæron ær swa unclæne men *þæt* hi guldon deofolgildum ge astorfen æton. þes *sanctus* Marcus hælde untrume men *ond*

2. eallum *om.* C; neahmonnum] mannum þe ðær neah wæron C; lig C.
4. þeawum C; þær *om.* C; comon] urnon C.
5. þær *om.* C; nænne C.
5, 6. ac scē michael ætywde þiss. b. C.
6. him onsundrū C.
7. gode *om.* B; ond þa] 7 þan C; onsende 7 ag C.
8. swa swa] swylce C.
9. þær] ð B.
11. twentigoðan C.
12. circum C; maiora *in both MSS.*!
14. eadmodū C; forgife C.
15. smyltlico gewydru C.

soon as he was born. The house in which he was born appeared to be burning to all the neighbours, and the flames rose up to heaven, and they hurried thither and wanted to extinguish the fire with water according to the custom of men: but when they came there, they found no fire. To this bishop St. Michael appeared separately and told him how acceptable his deeds were to God, and how long his life would be; and when he gave up his ghost, there came a cry out of the air from the south-east like the cry of large birds, and they alighted on the house in which he was. This was the flight of the angels who conducted him to heaven.

April 25. Litania maior.

On the twenty-fifth day of the month there is at Rome and in all the churches of God the festival that is called *Litania maior*, that is, the day of great prayers. On this day all godly folks whilst humbly visiting relics shall pray to God that during the year he may give them peaceful times and fair weather and sufficient crops and health of their bodies. This day the Greeks call *exomologesis*, that means the day of repentance and penance

April 25. St. Mark.

On the same day is the martyrdom of the apostle St. Mark. He was St. Peter's godson in baptism and he learned from him; and what St. Peter told the people about Christ during the day St. Mark wrote down at night; and he first concealed this from St. Peter; therefore his gospel is called *furtum laudabile*, that is, praiseworthy theft. He was at first Christian bishop in the great town of Alexandria, and he first converted to the belief in God the people of Egypt and Libya and Marmarica[1] and Pentapolis. Among these nations were men so unclean that they worshipped idols and ate dead bodies. This St. Mark healed sick men and

17. decimologesin C !
20. sæde on d. þam f. be Cr. C; þam *om.* B.
21. þ sc̃s marcus C; hæl þ C.
22. swa *om.* C.; gecweden C.; þ is herg. *om.* B.
23. biscopa B; alexandreę B; cynelican C.
24. gecyrde C.
25. pentapolim B.
26. mægðum *om.* C.
27. ge] 7 C.; þes: *large initial* C.

[1] Thus in Bede; Cockayne suggests Ammoniaca.

hreofe *ond* deade men of deaðe awehte. ac þa æfestgodon þæt sume godwrece men, eodon þa on ciricean on þy ærestan easter-dæge, þær he mæssan sang, *ond* brudon rap on his sweoran *ond* hine drogan út æft*er* þæm stanum on þære eorðan, swa þ*æt* his flæsc cleofode on þære eorðan, *ond* þa stanas wæron gebaswad mid his blode. *ond* þa on æfen dydon hi hine on carcern, þær him on niht ætýwde godes engel *ond* him sæde þæt he sceolde þæs on mergen leoran on þa ecan reste. *ond* þa æt nehstan Crist seolfa him ætywde *ond* him cwæð to: 'Sibb sy þe, ure godspellere Marcus.' þa on mergen drogan þa hæðnan hine mid þy ráþe, oð þæt he his gast onsende to gode. þa woldan hi his lichoman for-bærnan: þa com þunor *ond* regn, ofslogon monige þara hæðenra, *ond* þa oðre flugon onweg; *ond* æfeste weras bebyrgdon his lichoman on micelre *ond* mærre cierecean, seo is on Alexandria ceastre.

April 27. St. Alexandria.

On þone seofon *ond* twentegðan dæg þæs monðes bið þære halgan cwéne tid *sancta* Alexandrea. seo wæs Datian*us* cwen þæs hæðnan caseres, se wæs ealra eorðcyninga ealdorman; ac heo gelyfde gode þurh *sancte* Georgius lare þæs martyres. þa se casere þæt ongeat þ*æt* heo Criste gelyfde, þa cwæð he: 'wá mé, Alex-andrea, þu eart beswicen mid Georgius scinlacu*m*; forhwon toweorpest þu min ríce oððe tohwon forlætest þu me?' þa he þa ne mihte hi mid his wordu*m* oncerran, þa het he hi ahón be hire loccum *ond* hi þreagean mid missenlicum witum. þa he þa ne mihte mid þæm hi oferswiðan, þa het he hi lædan to beheaf-dianne. Þa bæd heo þa cwelleras þæt hi hire geanbidedan med-micle hwile; þa eode heo on hire *palatium*. þ*æt* is on hire healle, *ond* anhof hire eagan upp to heofonu*m* *ond* cwæð: 'geseoh, drihten, þ*æt* ic forlæte nu mine healle opene mid eallu*m* minum goldhordu*m*

1. deade] unlyfigende C; ac *large initial* B.
2. weras C; *in* þa cyrcan C; on þy] þig C.
3. hig þa brudon C; on his] him on C.
4. þa drogon C; on þære—eorðan *om.* C.
5. gebaswode C.
6. þa dydon C.
7. ætyowde (!) C.
8. morgenne C; gewitan C; ecean B; nyhstan C; sylfa C.
9. to cwæð C; sy *om.* C; godspelre C.
10. morgen C.
11. to gode *om.* C; 7 þa C; woldan: w *above the line* B.
12. com þær C; ofsloh C.
14. on m. cyrcan; on alex. þære c. C.

lepers and awakened dead people from death. But then certain impious men became envious of him, went into a church on the first day of Easter, as he was celebrating mass, drew a rope around his neck and dragged him out over the stones on the ground, so that his flesh stuck to the ground, and the stones were coloured crimson with his blood. In the evening they put him into a prison where God's angel appeared to him at night and told him that in the morning he would enter into eternal rest. At last Christ himself appeared to him and said to him: 'Peace be with thee, Mark, our apostle.' In the morning the heathens dragged him about with the rope until he sent forth his ghost. When the heathens wanted to burn his body, there came thunder and rain which killed many of them, and the others took to flight; and religious men buried his body in a grand and famous church that is in the town of Alexandria.

April 27. St. Alexandria.

On the twenty-seventh day of the month is the festival of the holy woman St. Alexandria. She was the queen of the pagan emperor Datianus, who was the chief of all earthly kings; but she believed in God through the teaching of St. George the martyr. When the emperor perceived that she believed in Christ, he said: 'Woe to me, Alexandria, thou art deceived by George's sorcery; why dost thou destroy my power, and wherefore dost thou forsake me?' As he was unable to make her change her mind by his words, he ordered her to be hung up by her locks and to be threatened with manifold tortures. As he could not overcome her thereby, he commanded her to be led to execution. Then she asked the executioners to wait for her a short while, and going into her *palatium*, that is, into her hall, she raised her eyes to heaven and said: 'Perceive, O Lord, that I now leave my hall open

15. twentigoðan C.
16. Alexandria C.
17. hæðenan C.
18. on god C; georius C.
19. on crist C; alexandreę B, -ia C.
20. georius C.
21. towyrpst C; forhwon C; forlætst C.
22. oncyrran C.
23. þreátian hi C; þa: *large initial* C.
24. mid þæm higne mihte C; lædan hig C; beheafdunnge C.
25. hire *om. C*; geanb.] ðoledon C.
26. ane medem. C.
27. onhof C. drihten myn C.

for þinum þæm halgum naman; ac þu, min hælend, ontýn me nu þinne neorxnawong.' *ond* þa gefylde heo hire martyrdom mid Cristes geleafan.

April 28. St. Vitalis.

On þone eahta *ond* twentegðan dæg þæs monðes bið *sancte* Vitales tid þæs martyres, se resteð on Vicolonge, *þæt* is, on þæm langan tune. se wæs ærest caseres cæmpa under Paulino þæm deman on Rauenna þære ceastre, ac he þa gelyfde on Crist *ond* oðre men lærde to Cristes geleafan. þa yrsode se dema forðon *ond* hine þa nydde to deofolgylde begonge. þa he *þæt* ne geþafode, þa het se dema adelfan deopne scað *ond* hine cwicne on þone onsændan *ond* hine fyllan ufon mid eorðan *ond* mid stanum, oð *þæt* he his gast onsænde. on þære stówe wæron oft siððan heofonlico wundro.

April 28. St. Christophorus.

On þone ylcan dæg bið *sancte* Cristofores þrowung þæs miclan martyres. sé com on Decius dagum þæs caseres on þa ceastre þe Samo is nemned of þære þeode þær men habbað hunda heafod *ond* of þære eorðan on þære æton men hi selfe. he hæfde hundes heafod, *ond* his loccas wæron ofer gemet side, *ond* his eagan scinon swa leohte swa morgensteorra, *ond* his teð wæron swa scearpe swa eofores tuxas. he wæs gode geleaffull on his heortan, ac he ne mihte sprecan swa mon. þa bæd he god *þæt* he him sealde monnes gesprec; þa stod him æt sum wer on hwitum gegirelan *ond* eðode him on þone muð; *þa* mihte he siððan sprecan swa mon. þa sænde se casere twa hund cæmpena *þæt* þa hine gelædan to him: gif he þonne nolde to him cuman, *þæt* hi hine ofslogon *ond* him brohtan *þæt* heafod to *þæt* he gesege hulic *þæt* wære. þa þa cempan him to coman, þa ne dorstan hi no him genealæcan, *ond* þa hwæðre ferde he mid him. þa he þa com to þæm casere *ond* he geseah his

1. þæm *om.* C; halgan C.
2. þin B.
4. ehta 7 twentigoðan C.
5. þæt is *om.* C.
7. on] in C.
9. deofol gylda bigange C.
11. onsændan] weorpan C; him C; on ufan C.; mid] þa C; mid stanum] stanas C.
12. gast to gode C.
16. is gehaten samo C.
17. hig æton C.

with all my treasures for the sake of Thy holy name; but Thou my Saviour, open me now Thy paradise.' After this she completed her martyrdom believing in Christ.

April 28. St. Vitalis.

On the twenty-eighth day of the month is St. Vitalis the martyr's tide, who rests in Vicolongo (?), that is, in the long town. He was first a soldier of the emperor under the consul Paulinus in the town of Ravenna, but then he believed in Christ and converted other people to the Christian faith. The consul grew angry at this and forced him to worship idols. As he would not submit to it, the consul commanded [men] to dig a deep hole and to put him into it alive, and to fill it from above with earth and stones, until he gave up his ghost. In this place heavenly miracles happened often since.

April 28. St. Christophorus.

On the same day is the martyrdom of St. Christophorus, the great martyr. In the days of the emperor Decius he came into the town called Samos from the nation where men have the head of a dog and from the country where men devour each other. He had the head of a dog, his locks were exceedingly thick, his eyes shone as brightly as the morning-star, and his teeth were as sharp as a boar's tusk. In his heart he believed in God, but he could not speak like a man. When he prayed to God to give him human speech, a man in a white robe stood near him and breathed into his mouth; after that he could speak like a man. The emperor then sent two hundred soldiers to conduct him to him: if he would not come to him, they were to slay him and to bring him his head that he might see what it was like. When the soldiers came to him, they dared not approach him, and yet he set out with them. As he came to the emperor and he saw his

20. 7 he wæs swa þeah on god gelyfed C.
21. na sprecan C; mon] swa men doð C.
22. spræce C; 7 þa C; æt *om* C; gegyrlan C.
23. swa mon] on mennisc C.
24. þæt þa] 7 het C; lædan C.
25. to] mid C.
26. gesawe C; hwylc C.
27. no *om.* C; to gen. C; hwæðre *om.* C.
28. þa he com C.

onsyne, þa wundrade he þæs swa þæt he feoll of his þrymsetle. þa bead se casere him gold *ond* seolfor þæt he hine oncerde fram Cristes geleafan. þa he *þæt* ne geþafade, þa het he hine tintergian mid missenlicum witum. þa he þa ne mihte mid þæm hine oferswíðan, þa bebead he *þæt* hine mon læde to beheafdunga. þa gebæd Cristoforus hi*m* to dryhtne *ond* bæd god þæt æghwelc þara manna þe his reliquia aht hæfde, þæt he næfre hi fordemde on heora synnum, ne *þæt* godes yrre ofer hi come, ne hi*m* wære hwætes gneaðnes ne oðerra worldwelena. þa com stefn of heofonum, *ond* seo cwæð: 'swa hit bið swa þu biddest; *ond* ic þe soðlice secge: gif hwilc man on micelre nedþearfnesse bið þin gemyndig, *ond* he geceð him to geþingu*m* þinne þone medoman naman, ic þonne gefremme þæs mannes nedþearfnesse.' þa geendode Cristoforus his martyrdom. þa gebohte an biscop his lichoman mid feo, se wæs on naman Petrus, *ond* hine gelædde on his ceastre *ond* hine gesette on sumu*m* mere, of þæm fleow ær flod *ond* gehwerfde þa ceastre; *ond* siððan wæs seo ceaster wið þæm flode gehealden on godes wuldor.

Þonne se monað bið geendad þe we nemnað eastormonað, þonne bið seo niht týn tida lang *ond* se dæg *feowertyne* tída.

May.

On þone fiftan monað on geáre bið an *ond* þritig daga. se monað is nemned on læden Maius *ond* on ure geþeode þrymylce, forðon swylc genyhtsumnes wæs geo on Brytone *ond* eac on Germania londe, of þæm Ongla þeod com on þas Breotone, *þæt* hi on þæm monðe þriwa on dæge mylcedon heora neat.

May 1. St. Philip.

On þone ærestan dæg þæs monðes bið *sancte* Philippes tid þæs apostoles *ond* þæs godes ærendwrecan. his nama is gereht

1. þæs *erased in* B; swa swyðe C; afeoll C.
2. he *om.* B; gecyrde C.
3. tintegrian C.
4. miss. 7 unasecgendlicũ C; þa he mid þam hyne ne mihte C.
5. lædde C; beheafdunge C.
6. hine C; æghwilc C.
7. hig ne C.
8. ne þ næfre C; nære C.
9. hwæs B; gneaðes B; geneðnys C; worldwisena B.
10. bið swa swa B; bidest B.
12. cygð C.

countenance, he was so astonished that he fell from his royal throne. Then the emperor offered him gold and silver in order to seduce him from the belief in Christ. As he would not submit to this, he ordered him to be tormented with various tortures. When he could not thereby overcome him, he ordered him to be led to execution. Then Christophorus offered up a prayer to God and asked God not to condemn in their sins any of the people who might have one of his relics, nor that God's anger might come over them, nor that they might have scarcity of wheat or other worldly goods. There came a voice from heaven which said: 'It will be just as thou askest; and verily I tell thee: if any man in great distress is mindful of thee, and if he invokes to his help thy worthy name, then I shall help the man in his trouble.' After this Christophorus ended his martyrdom. A bishop, Petrus by name, bought his body for money and brought it to his town and put it down near a lake from which formerly a flood had gone forth and overturned the town; and since the town was protected from the flood to the glory of God.

When the month that we call Eastermonth is over, then the night lasts ten hours and the day fourteen hours.

May.

The fifth month in the year has one and thirty days. This month is called *Maius* in Latin and in our language '*þrymylce*,' because of old there was such an abundance in Britain and also in Germany, whence the Angles came here into Britain, that during this month they milked their cattle three times a day.

May 1. St. Philip.

On the first day of the month is the festival of St. Philip, the apostle and messenger of God. His name is translated into Latin

13. Jc B; nyd þearfn. C.
17. gehwyrfde C.
18. on] in C.
19. *This sentence entirely om. in* C; *no large initial in* B.
20. ·XIIII· B.
21. þonne on (*large initial*) B; þrittig C.
22. maias B. 23. geo *om.* C.
24. engla C; brytone C.
25. meolcodon C. 26. tid *om.* C.
27. ærendracan C.

on læden *ós lampadis*, þæt is on ure geþeode leohtfætes muð; he getacnað þa gastlican láreowas godes cyrecena. ure hælend geceas þysne Philippum him to þegne on Galilea mægðe fram Bethsaida þære ceastre. Bethsaida is gereht *domus venatorum*, þæt þonne is huntena hus. þes Philippus æfter þæs hælendes uppastignesse he bodade Cristes godspell on Sciðia mægðe. þær he awehte þry men of deaðe, *ond* his lichoma resteð nu on Hierapole þære ceastre on Frygia mægðe, *ond* his dohtra twa þa halegestan fæmnan syndon þær bebyrgde on twa healfe his.

May 2. St. Athanasius.

On þone æfteran dæg þæs monðes bið þæs halgan biscopes gemynd *sancte* Athanasi. he wæs biscop on þære miclan ceastre Alexandria; his halignes wæs sona foretacnod on his cnihthade. þære burge biscop ær him wæs nemned Alexander; se sæt sume symbeldæge on þære cierecan, *ond* þa geseah he þurh þa eagduru plegan micel cnihta weorod be sæs waroðe, þara wæs án Athanasius. þa ongan he fullwian þa oðre cnihtas on þæs sæs yðum, *ond* hi eodon him under hand, swa he biscop wære. *ond* þa sona het se biscop þone cniht him to gelædan *ond* hine lærde gastlicne wísdom, *ond* he wæs eall mid godes snyttro gefylled.

May 3. Pope Alexander.

On þone þriddan dæg þæs monðes bið *sancte* Alexandres þrowung þæs geongan papan on Rome ond twegra mæssepreosta mid hine, þa wæron nemde *sanctus* Euentius *ond sanctus* Theodolus. þa Aurelianus se gesið, se þær cwealde cristene men, he ongan hi nedan *þæt* hi Criste wiðsocan. þa hi þæt ne geþafodon, þa het he sendan hi ealle þry on byrnendne ofn. þa nolde hi *þæt* fýr bærnan; þa het he þa mæssepreostas beheafdian *ond* þone papan ofstician. þa sona com stefn of heofonum, *ond* seo cwæð: 'Aurelianus,

2. cyrcena C; Ure B.
3. him *om.* C; bedzaida C (*both times*).
4. is þonne C.
5. hælendes: h *added above the line* B.
6. Cristes *om.* C; Sciðia] sumre C (!); awrehte C.
7. ond *om.* C; nu *om.* C; Hierapolim C.
8. halgestan C. 9. healfa C.
11. Athanasi *on erasure* B.

'*os lampadis*,' which is in our language door of the lantern: he betokens the spiritual teachers of God's churches. Our Saviour selected this Philip as his follower in the country of Galilee from the town of Bethsaida. Bethsaida means *domus venatorum*, that is, house of the hunters. After the Saviour's resurrection this Philip preached the gospel in the country of Scythia. There he awoke three men from death, and his body now rests in the town of Hierapolis in the country of Phrygia, and his two daughters, very holy virgins, are buried on each side of him.

May 2. St. Athanasius.

On the second day of the month is the commemoration of the holy bishop St. Athanasius. He was bishop in the great town of Alexandria: his holiness was at once foreshown in his childhood. The bishop of the town preceding him was named Alexander: on a holiday when he was sitting in the church, he saw through the window a large number of children, of whom Athanasius was one, playing near the sea-shore. He began to baptise the other children in the waves of the sea, and they submitted to him as if he were a bishop. The bishop immediately ordered the boy to be brought to him and taught him spiritual wisdom, and he was quite filled with divine knowledge.

May 3. Pope Alexander.

On the third day of the month is the martyrdom of the young pope Alexander in Rome and of two mass-priests with him who were called St. Eventius and St. Theodolus. The prefect Aurelianus who killed the Christians there urged them to forswear Christ. As they would not submit to this, he commanded them all three to be thrown into a burning oven. As the fire would not burn them, he ordered the mass-priests to be beheaded and the pope to be stabbed to death. Then of a sudden a voice came

12. alexandrię B; sona *om.* C.
13. ær him *om.* C; alexandre C.
14. circan C; ehþyrl C.
16. fullian C. 18. to him C.
22. hine] *altered into* him *by a later hand* B, him C; nemnede C; euensius B; theodolas B.
23. þa ongan he C. 24. nydan C.
25. byrnendene B.
26. bærnan ná C. 27. seo *om.* C.

þysum mannum þe þu her bismrodest, him is godes neorxnawong ontyned, *ond* þe syndon helle tintergu ontyned.' þa swealt he sona on þære ilcan niht mid egeslice deaðe, *ond* his wif, seo wæs on naman Seueriana, heo bebyrgde þæs papan lichoman *ond* þara mæssepreosta arweorðlice on þære seofoðan mile þam Romebyrg on þæm wege Numentana. þes *sanctus* Alexander wæs se fifta papa æfter *sancte* Petre.

May 3. The Invention of the Cross.

On þone ilcan dæg bið seo tid þæt Cristes rod wæs gemeted ærest, swa us þa halgan gewritu secgað, on þone dæg þe we nemnað *quinta nonas Maias.* þær com upp of þære eorðan wynsumes stences réc þær seo ród wæs gemeted: *ond* þy ilcan dæge þe seo rod wæs gemeted þæt treow wæs geseted ofer deades monnes lichoman, *ond* se sona aras, *ond* þurh þæt wundor wæs gecyðed þæt þæt wæs soðlice Cristes ród.

Litanies (Cp. April 25).

Ymb þas dagas utan, hwilum ær, hwilum æfter, beoð þa þry dagas on þæm godes ciricum, *ond* Cristes folc mærsiað letanias, þæt is þonne béne *ond* relicgongas, foran to Cristes uppastignesse. on þæm þrym dagum sceolon cuman to godes cirican ge weras ge wif, ge ealde men ge geonge, ge þeowas ge þeowenne to þingianne to gode, forðon þe Cristes blod wæs gelíce agoten for eallum monnum. on þæm þrym dagum cristne men sceolon alætan heora þa woroldlican werc on þa þriddan tid dæges, þæt is on undern, *ond* forð gongan mid þara haligra reliquium oð þa nigoðan tid, þæt is þonne nón. þa dagas sindon rihtlice to fæstenne, *ond* þara metta to brucenne þe men brucað on þæt feowertiges nihta fæsten ær eastran. ne bið alefed on þissum dagum þæt mon blod læte oððe á clæsnungdrencas drince oððe aht feorr gewíte for worold-

2. syn B; sweolt C.
3. on *om.* B; egeslicũ C.
4. seueriane B C.
6. Numentana: *only the two first and part of the two last letters visible in* C.
10. maius B C
11. þær s. r. w. gem. *om.* C; þe] se B.
12. aseted C.
13. byrgenne 7 his lich. C; ond þurh *om.* C.
14. *Second* þæt *om.* C; Cr. r. soðl. C.
15. *No break or large initial in* B C.

from heaven that said: 'Aurelianus, to these men whom thou didst revile here God's paradise is opened, and for thee are opened the tortures of hell.' He died a horrid death even on the same night, and his wife, Severiana by name, buried the bodies of the pope and the mass-priests in a reverent fashion seven miles from Rome on the Via Numentana. This St. Alexander was the fifth pope after St. Peter.

May 3. The Invention of the Cross.

On the same day is the festival of the invention of Christ's cross, as the holy writings tell us, on the day that we call the third of May. There came up a smoke of delightful smell from the ground where the cross was found: and on the same day when they discovered the cross, it was laid on the body of a dead man, and he rose up at once; by this miracle it was made manifest that this was verily Christ's rood.

Litanies.

About this time, sometimes earlier, sometimes later, are the three days in the churches of God when Christian people celebrate the Litanies, that means prayers and visits of relics, before Christ's resurrection. On these three days there shall come to God's churches men and women, old and young people, male and female servants in order to pray to God, because Christ's blood was shed for all people alike. On these three days Christian people are to leave their worldly labours on the third hour of the day, that is, at nine o'clock, and to go forth with the relics of the saints until the ninth hour, that is the none. On these days fasts are to be regularly kept, and the food is to be used that people use during the forty days fast before Easter. It is not allowed on these days to bleed a person or ever to take purifying drinks

16. cyrcan C.
17. relicgongas B; þæt—relicgongas *om.* C.
18. cyrcean C.
19. þeowena C.
21. on : *large initial* B; cristene C.
22. weorc C.
23. gongen B.
24. þæt is *om.* C : gefæstanne C.
25. fæstene C.
26. 7 ne C; alyfed C; mon him C.
27. æsnung B : clænsung *as marginal correction by later hand.*

quia

licre bysgunge fram þære stowe þe he sceal gode ætþeowian. þas þry dagas syndon mannes sawle lǽcedom *ond* gastlic wyrtdrenc; forðon hi sendon to healdanne mid heortan onbryrdnesse, *þæt* is mid wependum gebedum *ond* mid rumedlicum ælmessum *ond* fulre blisse ealra mænniscra feonda, forðon þe god us forgyfeð his erre, gif we ure monnum forgeofað.

May 5. The Ascension of Christ.

On þone fiftan dæg þæs monðes bið se dæg þe ure dryhten to heofonum astag. þy dæge hine gesegon nehst his þegnas on Olivetes dune; þær he bletsade hi, *ond* þa gewat mid þy lichoman on heofonu*m*. þy dæge eode seo eorðe on heofon, þæt is se mon ofer engla þrym, *ond* on Oliuetes dune syndon nu gýt þa swæðe dryhtnes fotlasta. ymb þa drihtnes fotlastas timbredon cristne men seonewealte cirican wundorlice. ne mihte seo his swaðu næfre mid nænigre oðre wisan beon þæm oðru*m* floru*m* geonlicod *ond* gelice gehiwad. gif þær mon hwæt mænnisces on asette, þonne nolde seo eorðe him onfon, þeah hit wære marmarstanas, þa wæron aswengde on þara onsyn þe hi þær on asetton. þæt dust þæt god þær on træd *ond* þa his swaða þe þær onþrycced sendon, þa syndon monnu*m* to ecre láre, *ond* dæghwamlice geleaffulle men nimað þæt sand, *ond* þær hwæðre bið nænig wonung on þæm sande þæra drihtnes fotswaða. *Sanctus* Arculfus sæde *þæt* þær ne mihte nænig hrof on beon on þære cirican on þære stowe þe ure drihten onstod þa he to heofonu*m* astag, ac þæt se weg þær wære á to heofonu*m* open þara monna eagum þe him þær gebædan on þære ylcan stowe; *ond* he sæde *þæt* þa drihtnes fótlastas wæron beworht mid ærne hweole, *ond* þæs heanes wære oð monnes swyran, *ond* þæt þær wære þyrel on middum þæm hweole, þurh *þæt* mihton men ufan beorhtlice sceawian drihtnes fota swaðe, *ond* þæt hi mihton mid heora handu*m* ræcan *ond* niman þæs halgan dustes

1. abysgunge C.
3. syndon C.
4. rummodlicũ C.
5. forgyfð C.
6. yrre C; forgyfað C.
7. on to C.
8. gesawon C; nyhst B.
9. done B.
10. heofon C.
11. swaðu C.
12. ymbe C; cristene C.
13. cyrcean C; 7 ne C.
16. nolde *om.* B; onfon] on ufan scealde B; marmanstanas C.

or to go far away on worldly business from the place where one has to serve God. These three days are a medicine for a man's soul and a spiritual potion; therefore they have to be kept with compunction of the heart, that is with tears and prayers and with liberal alms and with full benevolence towards all human enemies, because God will give up his wrath against us, if we forgive our brothers.

May 5. The Ascension of Christ.

On the fifth day of the month is the day on which our Lord ascended to heaven. On this day his followers saw him for the last time on the Mount of Olives; there he blessed them and there he went bodily up to heaven. On this day the earth went up to heaven, that is the man went above the glory of angels, and on the Mount of Olives there are still the traces of the Lord's footsteps. Around the footsteps of the Lord Christian folks built a wonderful round church. In no way could his trace ever be made similar to the rest of the floor in size or in colour. If anything human was put there upon it, the earth would not suffer it: even if it was pieces of marble, they were shaken off into the face of those who put them there. The dust on which God had trodden and his footsteps that are imprinted there are a perpetual exhortation for men; every day believing people take away the sand, and still there is no diminution of the Lord's foot-marks in the sand. St. Arculfus said that no roof could be there on the church in the place on which our Lord stood when he ascended to heaven, but that the way was always open to heaven for the eyes of the people who prayed there in the said place; and he said that the Lord's foot-prints were covered with a brazen wheel, and its height was up to a man's neck, and that there was an opening in the middle of the wheel through which the people from above could clearly see the Lord's foot-prints, and that they might stretch forth their hands and take some of

16, 17. wær. asw.] swengdon C; ansyne C; hi *om.* B; on sæton B; god] he C.
18. aþricced C; syndon C; syndon] beoð C.
19. ecre *om.* C; þær nimað C.
20, 21. ðære drihtne B; fota swaðe C; scẽ C.
22. driht C. 25. beworhte C.
26. heahnes C.
27. middan C; men mihton C.
29. ræcean B; halgan *om.* C.

dǽl. *ond sanctus* Arculfus sæde þæt þær hangade unmæte leohtfæt, *ond* þæt wære á byrnende dæges *ond* nihtes ofer þara drihtnes fota swaða; *ond* he sæde þæt æghwelce geáre þy dæge æt Cristes úppastignesse on middes dæges tide, æfter þon þe mæssesangas wæron geendode on þære ylcan cirican, þæt þær to come þæs strongestan windes yste, *ond* þæt se swa stronglice hrure on þa circan, þæt þær ne mihte nænig mon ænge gemete on þære circean oððe on hire neahstowe gestandan oððe gesittan, ac þæt ealle þa men þe þær þonne wæron lagon aþænede on þære eorðan mid ofdune healdum ondwleotan, oð þæt seo ondrysnlice yst forð geleoreð. se ondrysnlica wind þæt deð þæt se dæl þære ciricean ne mæg habban þone hrof þær þæs hælendes fotlastas sindon under. *sanctus* Arculfus sæde þæt he self þær wære *ond*weard æt þære ylcan cyrican þy dæge æt Cristes uppastignesse, þa se stranga *ond* se forhtlica wind þær onræsde.

May 6. St. Eadberht.

On þone sextan dæg þæs monðes bið *sancte* Eadberhtes geleornes þæs arwyrðan fæder, se wæs biscop on Brytene æfter *sancte* Cuthberhte on þæm halgan mynstre þe is nemned Lindesfarna ýg. þæm Eadberhte wæs gewunelic þæt he symble feowertig daga ær eastran *ond* feowertig daga ær Criste acennisse, þæt is ǽr geólum, þæt he wunode on dygolre stowe on his gebedum *ond* on gastlicum weorcum; *ond* seo stow wæs ymburnen mid sǽs streamu*m*. þa on þæt lenctenfæsten, on þæm þæs mynstres broðra dydon *sancte* Cuthberhtes lic of eorðan *ond* hi þæt gemetton swa gesund, swa he þa gyt lifde, æfter ændlefan gearum þæs he wæs bebyrged. þa bæron hi þæs lichrægles dǽl to Eadberhte þæm biscope, *ond* he þæt cyste mid clænre lufan *ond* weop þæt he mihte uneaðe ænig word gecweðan, *ond* cwæð: 'hwilc man mæg areccan drihtnes gefe? he þæt seleð þæm þe hine lufiað þæt þa sawla lifgað á on þære

1. sc̃e C; uþmæte B.
2. á *om.* B.
3. swaðe C; æghwylce C.
5. cyrcean C.
6. yste] blæd C; gehrure C.
7. ne mihte *om.* C; ænge] nænige C; mete C.
8. hire] þære C; neaweste mihte C.
10. ofdun ahyldu̇ C; ondrynslice C.
11. gewyted C; Se B.
12. under sindon C.
13. sc̃e C; sylf B.
15. þær *om.* C.
16. syxtan C; eadbyrhtes C; gewytennys C.
18. lindesferena ea C.

the holy dust. St. Arculfus said that an enormous lamp was hanging there, and that it was always burning day and night above the foot-marks of the Lord, and he said that every year on the day of Christ's ascension at noon, after the service of the mass had been finished in the said church, there came a very strong gust of wind, and that it rushed on the church so strongly that no man could stand or sit any space of time in the church or in its neighbourhood, but that all men who were there at the time lay stretched out on the ground with faces turned downwards, until the awful blast had passed away. This horrible wind brings it about that the part of the church under which the Saviour's foot-marks are cannot have a roof. St. Arculfus said that he himself had been present at the same church on the day of Christ's ascension, as the strong and fearful wind rushed upon it.

May 6. St. Eadberht.

On the sixth day of the month is the departure of the venerable father St. Eadberht, who was bishop in Britain after St. Cuthbert in the holy minster called Lindisfarne. This Eadberht was accustomed to dwell in a secret place with prayers and spiritual works every forty days before Easter and forty days before Christ's birth, that is before Yule, and the place was surrounded by the flood of the sea. On the fast of Lent, when the brethren of the monastery dug up from the earth St. Cuthbert's body, they found it as unhurt as if he were still alive, eleven years after he had been buried. Then they brought a part of the winding-sheet to bishop Eadberht; and he kissed it with pure love and wept so that he could hardly utter a word, and said: 'Which man can express the gifts of the Lord? He grants it to those who love him that their souls live for ever in heaven on high, and he

19. he fæste C.
20. ond eac C; acennednisse C; gyhhelũ C; þæt *om.* C.
22. wæs utan C; sæstreamum C.
23. on þæm] þa C.
24. liic B; eorðan (e *above the line*) B; swa he] swylce he C.
25. lyfode C; 7 þ wæs æfter C; endlyfen C.
27. clænre] mycelre C; cweðan C.
28. he cwæð C; areccean B.
29. syleð C; lufað C; á in ecnysse 7 on C.

heofonlican heannesse, *ond* he healdeð þa deádan lichoman ungemolsnode under eorðan, oð þæt hi eft cuce arísað, þonne þes middangeard byfað *ond* engla byman ufan singað.' he cwæð: 4 'ic wat cuðlice *þæt* seo stow ne bið noht longe ęmettugu on þære *sancte* Cuthberhtes lichoma resteð, *ond þæt* bið swiðe eadig mon þæm þe drihten forgifeð on þære stowe reste.' þa noht longe æfter þissum þa geuntrumade godes se leofa Eadberht biscop, *ond* þæs 8 æfter seofon *ond* feowertigum daga he onsende his gast to gode, *ond* his lichoma wæs geseted on þa ylcan stowe þær *sancte* Cuthberhtes lichoma ær reste.

May 7. St. John of Beverley.

On þone seofoðan dæg þæs monðes bið *sancte* Johannes geleornes, 12 se wæs biscop on Brytone on Norðanhymbra þeode. se gedyde dumbum men spræce, *ond* his wundor syndon awritene on *istoria anglorum* þæm bocum, *ond* his lichoma þær resteð on þære stowe þe mon nemneð Derawudu.

May 8. St. Michael on Garganus.

16 On þone eahteðan dæg þæs monðes bið se dæg þæt *sancte* Michaheles cirice ærest funden wæs on þæm munte Gargano, þær se mon wæs ofscoten mid his agenre stræle, mid þy he wolde þone fearr sceotan se stod on þæs scræfes dura.

May 8. St. Victor of Milan.

20 On þone ylcan dæg bid *sancte* Victores þrowung þæs martyres, þæs lichoma resteð on Mediolane þære ceastre. se Victor he wæs Maura cynnes, *ond* he wæs Maximianus cæmpa þæs hæðnan caseres, ac he wæs cristen. þa lærde se casere hine *þæt* he forlete 24 Cristes geleafan. þa he *þæt* ne geþafade, þa preade hine man mid witum. he het hine begeotan mid weallende leade, ac him *þæt* no ne derede þon ma þe ceald wæter. þa het he his leaseras hine

1. heahnysse C.
4. naht C; æmtig C; on þære] þe —on resteð C.
6. þet on B; resteð B; longe *om.* C; þa *om.* C.
8. to gode *om.* C.
10. on reste C
11. gewytennys C.
12. norðhymra C; *drawing of a bishop's mitre on the margin, under it:* Sce John of Beuerley *by a later hand.*
13. synd C; hystoria C.

preserves the dead bodies uncorrupted under ground, until they rise again alive, when this world trembles and the trumpets of the angels sound from above.' He said: 'I know for certain that the spot on which St. Cuthbert's body rests will not long be empty, and that is a very happy man whom the Lord gives rest on this spot.' Not a long time after this bishop Eadberht, the favourite of God, fell sick, and forty-seven days later he sent forth his spirit to God, and his body was buried in the same place where St. Cuthbert's body rested before.

May 7. St. John of Beverley.

On the seventh day of the month is the decease of St. John, who was bishop in Britain among the people of Northumberland. He caused a dumb man to speak, and his miracles are related in the book *Historia Anglorum*; his body rests in the place that is called the Deirian wood (Beverley).

May 8. St. Michael on Garganus.

On the eighth day of the month is the day when St. Michael's church was first discovered on mount Garganus, where the man was shot by his own arrow with which he was going to shoot the bull that stood at the door of the cave.

May 8. St. Victor of Milan.

On the same day is the passion of St. Victor the martyr, whose body rests in the town of Milan. This Victor was of Moorish descent, and he was a soldier of the heathen emperor Maximianus, but he was a Christian. The emperor advised him to give up the faith of Christ. As he would not agree to this, he was threatened with tortures. He[1] commanded molten lead to be poured on him, but that did not harm him any more than cold water. Then he

14. þæm bocum] on þære bec C.
15. derewudu C; *on the margin:* Beuerlay *with an index.*
16. se dæg *om.* B.
17. cyrce C.
19. sceotan *om.* C.
21. mediolana C.
23. cryſtes þegn C.
24. he hine C; man *om.* C.
25. no] naht C.
26. þon] þe C; leaseres B, leogeras C (*gloss:* ł cweleras).

[1] i. e. the emperor.

lædan to þæm wuda se is gecegd *ad ulmos ond* hine þær beheafdian. þa cwæð he to þæm þe hine lædon: 'secgað ge Maximiane þæm casere þæt he bið to geare deád, *ond* him beoð þa scancan forbrocen ær þon he sy bebyrged.' þa bebead se casere *þæt* nænig mon þone lichoman bebyrgde siððan he wæs beheafdod, ac *þæt* hine sceoldon forswelgan wilde deor *ond* wyrmas. þa coman þyder tu wilddeor *ond* heoldon þone lichoman, oðer æt þæm heafdum, oðer æt þæm fotum, oð *þæt* þær com to *sanctus* Maternus se biscop *ond* hine arweorðlice bebyrgde.

May 9. Beginning of Summer.

On þone nygeðan dæg þæs monðes bið sumeres fruma. se sumor hafað hundnigontig daga; þonne gangað þa seofon steorran on uhtan úpp *ond* on æfen on setl.

May 10. St. Gordianus and St. Calepodius.

On þone teogðan dæg þæs monðes bið þæs martyres tid *sancte* Gordianes þæs lichoma resteð æt Rome, *ond* his gemynd sceal beon mærsad mid mæssesongum on eallum cirícum. on þone ylcan dæg bið þæs ealdan mæssepreostes þrowung *sancti* Calepodi.

May 12. St. Pancratius.

On þone twelftan dæg þæs monðes bið *sancte* Pancrates þrowung þæs æðelan cnihtes, se wæs fiftene geara þa he for Cristes geleafan deað geþrowade. he wæs acenned on Frigia ceastre of æðelum cynne; his fæder nama wæs Cledones *ond* his modor noma wæs Cyriade, ac he wæs gefullwad æt Rome fram *sancte* Cornelie þæm papan. þa ongan Dioclitianus se hæðna casere hine læran *þæt* he Criste wiðsoce, *ond* cwæð *þæt* he hine þonne wolde swa weligne gedon swa he his sunu wære. þa he *þæt* ne geþafade, þa het he hine beheafdian on þæm wege þe æt Rome is nemned Aurelia. þær is his lichoma bebyrged *ond* his cirice getimbred oð þysne ondweardan dæg.

1. gecyged C; dulnus B, dulmis C.
2. Secgað B.
3. forbrocene C.
4. byrged C; nænig] nan C
5. ac siððan C; wære C.
12. æfen] undern C.
13. teoðan C; sce gordiani C.
15. cyrcum C.

bade his jesters lead him to the wood that is called *ad ulmos* and behead him there. Then he said to those who conducted him: 'Tell ye the emperor Maximianus that he will die this year, and his shanks will be broken before he is buried.' Then the emperor decreed that nobody was to bury the body after the execution, but that wild beasts and worms should devour it. Then two wild beasts came there and guarded the body, one at its head, the other at its feet, until the bishop St. Maternus arrived and reverently buried it.

May 9. Beginning of Summer.

On the ninth day of the month is the beginning of summer. Summer has ninety days; then the seven stars rise at daybreak and set in the evening.

May 10. St. Gordianus.

On the tenth day of the month is the festival of the martyr St. Gordianus whose body rests at Rome, and his memory shall be glorified with mass-songs in all the churches. On the same day is the martyrdom of the old mass-priest St. Calepodius.

May 12. St. Pancratius.

On the twelfth day of the month is the passion of the noble youth St. Pancratius, who was fifteen years old when he suffered death for the Christian faith. He was born in the country of Phrygia of an illustrious family; his father's name was Cledonius, and his mother's name Cyriada, and he was baptised at Rome by the pope St. Cornelius. Then the pagan emperor Diocletianus advised him to forswear Christ, and declared that he then would make him as wealthy as if he were his own son. As he would not consent to this, he ordered him to be beheaded on the road that at Rome is called Aurelia. There his body is buried and his church is built up to the present day.

16. sc̃e C.
18. ·xv· geare C.
19. ceastre B C (*read* mægðe).
21. gefullod C.
22. dioclitsianus B; hæðena C.
26. cyrce C.

May 14. St. Victor and St. Corona.

On þone feowerteogðan dæg þæs monðes bið þara haligra þrowung *sancte* Victores *ond sancte* Corónan. se Victor wæs from Cilicia þære mægðe, *ond* he wæs Antoninus cempa þæs caseres, ac he gelyfde on Crist. þa Sebastianus, se hæðna Ægypta gesið, ongon hine nedan to deofolgelde. þa he þæt ne geþafede, þa het he sumne scinlæcan him sellan etan þæt flæsc, þæt wæs geættred mid þy werrestan attre, *ond* him þæt ne sceðede. þa het he hine eft cwicne beflean. þa wæs oðres cempan wif, seo wæs on naman Corona, seo wæs geong *ond* wæs an gear gebrydod *ond* feower monað; seo cwæð to him: 'eadig eart þu, Victor, *ond* þin þa halgan weorc sendon eadige. ic geseo twegen beagas cuman of heofonum, se mára is þin *ond* se læssa is min.' *ond* þa for þære gesyhðe gelyfde þæt wif on Crist, *ond* þa het se gesið hi buta gemartyrian.

May 15. The Day of Pentecost.

On þone fifteogðan dæg þæs monðes bið se micla dæg þe is nemned Pentecosten. se dæg wæs mære on þære ealdan æ ær Cristes cyme, forðon þe on þone dæg god spræc to Moyse of heofonum geherendum eallum Israhela folce. *ond* þy dæge god sealde his æ ond his bebodu þæm ylcan folce on twam stænenum bredum awritene on Sinai þære dune; *ond* eft æfter Cristes uppastignesse to heofonum þy ilcan dæge he onsænde his þegnum þone halgan gast, *ond* ealra þara monna wæs on anum huse hundteontig ond twentig. þa feringa wæs geworden sweg of heofonum swa swa stranges windes sweg: *ond* se sweg gefylde þæt hus þær hi sæton, *ond* ofer heora ælcne onsundran sæt swa swa fýr, *ond* hi mihton þa sona sprecan on æghwelc þara geþeoda þe under heofonum is; *ond* þa hælendes þegnas mihtan siððan dón heofonlico

1. feowerteoðan C; bið *om.* C.
2. uictorie C; coróna C; uictorius C.
3. antonius C.
4. 7 þa C; *s*abastianus B; hæðena C.
5. nydan C; deofolgylde C.
6. syllan C.
7. wyrstan C; derede C.
8. þa wæs: *large initial* C.
8, 9. seo w. on n.] þære nama wæs C; ond heo wæs C; bryd C.
10. uictorius C.
11. syndon C.
13. gesyhðe: h *above the line* B; butu C.

May 14. St. Victor and St. Corona.

On the fourteenth day of the month is the martyrdom of the saints St. Victor and St. Corona. This Victor came from the country of Cilicia; he was a soldier of the emperor Antoninus, yet he believed in Christ. Sebastian, the heathen prefect of Egypt, tried to compel him to worship idols. As he would not assent to this, he bade a certain sorcerer give him meat that was poisoned with the strongest poison, and that did not hurt him. Then he ordered him to be flayed alive. There was the wife of another soldier, Corona by name, who was young and had been married one year and four months; she said to him: 'Blessed art thou, Victor, and thy holy works are blessed. I see two crowns coming from heaven, the larger one is thine, and the smaller is mine.' On account of this apparition the woman believed in Christ, and then the prefect ordered them both to be martyred.

May 15. The Day of Pentecost.

On the fifteenth day of the month is the great day that is called Pentecost. This day was celebrated in the olden times before Christ's coming, because on this day God spoke from heaven to Moses, while all the people of Israel listened. On this day God gave the same people his law and his commandments written on two stone tables on Mount Sinai; and again after Christ's ascension to heaven he sent his apostles the Holy Ghost on the same day, and all the men in one house were a hundred and twenty. All at once a sound as of a mighty wind came there from heaven; the sound filled the house where they were sitting, and over every one of them separately there hovered fire, as it were, and they could suddenly speak in all the tongues that are under heaven. The Saviour's followers were afterwards able to perform heavenly

15. fifteoðan C; þeisnemned *om.* C.
17. þe *om.* C; on þone dæg *om.* B; of] on C.
18. gehyrendum C.
20. in monte sinai C; upastigenysse C.
21. þy] onča C; þegenum C.
22. þara *om.* C; ·xx· 7 hundt. C.
23. sweg *om.* C.
24. swa swa] swylce C; strang C.
25. inne sæton C.
26. þa *om.* B; æghwylc C; þeoda C.
27. hælendas C.

wundor þurh þone gast. þæm gaste æghwelc gefullwad man nu onfehð þurh biscopa handa onsetenesse, *ond* se gast wunað mid æghwelcne þara þe gód deð, *ond* he gefyhð on þæs clænan mannes heortan swa swa culfre, þonne heo baðað on smyltum wætre on hluttere wællan.

May 18. Pope John.

On þone eahtateogðan dæg þæs monðes bið s*ancte* Johannes tid þæs pápan *ond* þæs martyres, se gedyde þurh godes miht blindum men gesihðe. þone Johannem ofsloh for æfestum Theodoricus, Gotena cyning, in Rauenna þære ceastre; *ond* sum westensetla on þæm ealande þe Liparus is nemned sæde scipliðendum monnum þ*æt* he gesege Johannes sawle þæs pápan lædan þone cyning þe hine ofslog gebundenne on ece wite. he cwæð se godes þeow to þæm scipliðendum: 'gerstan dæge on þa nygeðan tid dæges, þ*æt* is on þone non, Theodoricus wæs gelæded ungyred *ond* unscod *ond* gebunden be þæm handum betweoh Johanne þæm pápan *ond* Simachum þone ealdormon, *ond* he wæs fra*m* him aworpen on byrnende seað on þysum neahealande þ*æt* is nemned Vulcania.' þa scipliðende þa þ*æt* geherende behydelice hi mearcedon þone dæg *ond* cerdon eft to Etelwara mægðe, þær hi þone cyning ær lifigendne wiston, *ond* hi þa hine gemetton deadne þy ilcan dæge þe his wíte þ*æm* godes þegne ætéwed wæs. þæt wæs swiðe riht þ*æt* he fram þæm mannum twæm wære onsended on þæt ece fýr þa he ær unrihtlice ofsloh on þyssum life. þ*æt* wæs Theodoricus se cyning þone we nemnað Þeodric.

May 20. St. Basilla.

On þone twentegðan dæg þæs monðes bið s*ancta* Basillan tid þære cynelican fæmnan. seo wæs on Rome, *ond* heo onfeng godes geleafan þurh sancte Eugenian lare þære halgan fæmnan; ac heo

1. halgan gast C; æghwylc C; nu] ufan C.
3. æghwylc þara manna C; gefehð C; *read* gesíhð (*from* sígan)?
4. heo hig C; wætere C.
5. hluttorū wylle C.
6. eahtategðan C.
8. ofsloh *om.* C; æfstum C; theodricus C, þeodoricost (!) B.
9. gotona B, se wæs g. C; in] on B.
10. is nemn. Lip. C.
11. gesawe C; lædon B.
12. ecū witū C. 13. gyrsan dæg C.
14. þeodricus C; 7 ungyred (*erasure of a letter after* r) B.

miracles by virtue of the spirit. Every baptised man now receives the spirit by imposition of the bishops' hands, and the spirit dwells in all those who do good, and it sinks into the heart of the pure man as a dove, when it bathes in quiet water in a clear well-spring.

May 18. Pope John.

On the eighteenth day of the month is the festival of the pope and martyr St. John, who by God's power gave back the eye-sight to a blind man. This John was killed out of enmity by Theodoricus, King of the Goths, in the town of Ravenna; and a hermit in the desert on the isle called Lipara told some mariners that he had seen the soul of Pope John leading the king that had slain him in fetters to eternal torture. The servant of God said to the mariners: 'Yesterday at the ninth hour of the day, that is, at three o'clock, Theodoric without clothes and shoes, and bound by the hands was led away between Pope John and the prefect Symmachus, and he was thrown by them into a burning pit on the neighbouring island called Vulcania.' The mariners hearing this carefully marked the day and returned to the country of Italy, where they formerly knew the king who was then living, and they found he had died on the same day on which his punishment had been shown to the servant of God. That was highly proper that he was thrown into the everlasting fire by the two men whom he had unjustly killed in this life. That was the King Theodoricus whom we call Theodric.

May 20. St. Basilla.

On the twentieth day of the month is the festival of St. Basilla, the noble maiden. She lived in Rome and embraced the belief in God through St. Eugenia the holy woman's teaching; but before

15. 7 eac geb. C.
16. finianum (!) ðã ealdormen C.
18. ulcani B, ulcania C; 7 þa C; þa þæt] þ B; gehyrende C; ymbhydelice C; hi *om.* C; amearcodon C.
19. etenwara C.
20. lifi(g)ende B C: *in* B *erasure of a letter after* d, *possibly* n; wiston] forleton C; eft hine þær d. gem. C.
21. þeowe C; ætywed C.
23. ær] her C.
25. scẽ C.

wæs ær beweddad sumum æðelum hæðnan were, se wæs on noman Pompeius. þa he þa gehyrde þæt heo wæs cristenu, þa ferde he to hire huse *ond* forbead þæm duruweardum þæt heo hine hire gesægdon. þa onbead Basilla him *ond* cwæð: 'ongytt þu þis þæt ic næbbe nænigne intingan þe to geseonne ne þe to gegretanne.' he þa wæs swiðe gedrefed *ond* ferde to þæm casere Gallieno *ond* hine aþenede beforan þæm *ond* cwæð: 'fultumiað eowrum Rómwarum: mid hwelcum monnum magon ge onheldan eowerra feonda swyrban, gif we usse bryde an forlætað?' þa gedemde se casere þæt Basilla onfenge þone brydguman oððe mid sweorde forwurde. þa heo þa wæs neded to him, þa cwæð heo: 'ic hæbbe brydguman, þæt is Crist, cininga cyning.' þa wæs heo sona ofslegen mid sweorde for Criste.

May 25. St. Urbanus.

On þone fif *ond* twentegðan dæg þæs monðes bið *sancte* Urbanes gemynd þæs papan, se wæs feower gear on Rome papa *ond* þreo monað *ond* fif *ond* twentig daga, *ond* monigne æðelne mon he gecierde to Cristes geleafan, *ond* he is bebyrged on þæm mynstre þe hatte Prætextati *ond* on þæm wege þe Appia is nemned.

May 26. St. Augustine.

On þone sex *ond* twentegðan dæg þæs monðes bið *sancte* Augustines gemynd þæs biscopes, se ærest fullwiht brohte on þas Breotone on Engla þeode; *ond* his biscopsetl wæs on Dorobernensis þære ceastre, þæt wæs on Cantwarabyrg, *ond* his wundor wæs þæt he sealde blindum menn gesihðe; *ond* his siðfatas ealle to Breotone *ond* his gastlice lare syndon awritene on Ongelcynnes stere, þæt is on *historia Anglorum*.

1. hæðenum C.
2. he þa] he C; cristen C.
3. heo] hig C.
4. gesægde B; ongitst C; þ is næbbe ic C.
5. gretanne C. 6. galliena B C.
7. þæm] him C; fultumað B, fulltemiað C; eowre rómwara C.
8. hwylcum C; onheldon B, onhyldan C.
9. ure C; an *om.* C.
10. oððe heo C.
11. heo wæs genydd C.
12. ofslagen C.
14. twentigoðan C.
15. þry C.

this she had been betrothed to some noble pagan, Pompeius by name. When he heard that she was a Christian, he went to her house and forbade the door-keepers to announce him to her. Basilla sent him word and said: 'Learn thou this that I have no reason to see thee or to greet thee.' He was sorely troubled, went to the emperor Gallienus, and prostrating himself before him said: 'Help your Romans; with which men can you bow the neck of your enemies, if we leave our brides alone?' Then the emperor decreed that Basilla was to accept her bridegroom or to die by the sword. When she was compelled to accept him, she said: 'I have a bridegroom, that is Christ, the King of Kings.' After this she was immediately killed with the sword for Christ's sake.

May 25. St. Urbanus.

On the twenty-fifth day of the month is the commemoration of the pope St. Urbanus, who was pope in Rome four years, three months and twenty-five days. He converted many a noble man to the faith of Christ, and he is buried in the *cœmeterium Prætextati* on the road called Appia.

May 26. St. Augustine.

On the twenty-sixth day of the month is the commemoration of the bishop St. Augustine, who first brought baptism into Britain among the English people. His episcopal seat was in the town of Dorobernia, that is at Canterbury, and it was a miracle of his that he gave eye-sight to a blind man. His travels to Britain and his spiritual teachings are all described in the history of the English people, that is in *Historia Anglorum.*

16. Ond monigne B.
17. gecyrde C.
18. prętettati B, pretectati C; appię B.
19. six 7 twentigoðan C.
20. agustinus C; brohte ærest C; fullw. *om.* C.
21. angla B.
22. þære ceastre dorob. C; Ond his B.
23. mann *om.* C; Ond his B.
24. lara C; steore B; on *om.* C.
25. istoria C: *a letter erased after this word* B; angl. on þã bocum C.

May 29. St. Sisinnius, St. Martyrius, St. Alexander.

On þone nygan *ond* twentegðan dæg þæs monðes bið þara halegra martyra tid *sancti* Sisinni *ond sancti* Martyri *ond sancti* Alexandri, þa þrowedan wuldorfæstne martyrdom for Criste.

May 31. St. Petronella.

On þone an *ond* þritegðan dæg þæs monðes bið *sancta* Petronellan tid þære fæmnan. heo wæs *sancte* Petres dohtor þara apostola aldres, *ond* heo wæs swiðe wlitegu fæmne on Rome. þa ongann þære burge gerefa hire biddan to wife, se wæs on noman Flaccus. þa onbead heo him *þæt* he þæs æfter seofan dagum hire to onsænde all þa gesiðwif *ond* þa æðelan fæmnan þe þær wæron, *þæt* heo mid þæm mihte feran to þæm brydþingum. þa stod heo ealle þa seofon dagas on gebedum *ond* god bæd *þæt* heo on mægðhade hire lif geendade. þa on þæm seofoðan dæge com hire tó Nicomedes se mæssepreost *ond* hire sealde husl, *ond* heo þa sona onsende hire gast to gode, *ond* ealle þa gesiðwif *ond* þa fæmnan þe þær to coman dedan hyre licþenunga *ond* læddon hi to byrgenne.

Þonne þrymelces monað bið geendod, þonne bið seo niht eahta tida lang ond se dæg sextene tida.

June.

On þam syxtan monðe on geare bið þritig daga. se monað is nemned on læden *Junius, ond* on ure geþeode se ærra liða, forðon seo lyft bið þonne smylte *ond* þa windas, ond monnum bið þonne gewunelic þæt hi liðað þonne on sæs bryme.

June 1. Two Mass-songs for St. Priscus and St. Nicomedes.

On þone ærestan dæg þæs monðes belimpað twegen mæssesongas. se ærra bið on þæm ealdan sacramentorium, þæt is on þæm ealdan mæssebocum on *sancte* Prisces gemynd þæs martyres ;

1. twentigoðan C.
2. ond s. Mart. *om.* C.
3. wuldorlicne C.
4. þryttigoðan C : petranellan B.
6. ealdores C ; wliteg C.

May 29. St. Sisinnius, St. Martyrius, St. Alexander.

On the twenty-ninth day of the month is the festival of the holy martyrs St. Sisinnius and St. Martyrius and St. Alexander, who suffered a glorious martyrdom for Christ.

May 31. St. Petronella.

On the thirty-first day of the month is the festival of the virgin St. Petronella. She was the daughter of St. Peter, chief of the apostles, and she was a beautiful maiden at Rome. The town-reeve demanded her in marriage: his name was Flaccus. Then she told him that after seven days he should send her all the ladies and noble women who were there that she might proceed with them to the nuptials. Then she remained in prayer all the seven days and prayed to God that she might end her life as a virgin. On the seventh day there came to her the mass-priest Nicomedes and gave her the housel, and at once she sent forth her ghost to God; and all the ladies and the women who had come there performed the last offices for her and conducted her to the grave.

When the month of May is ended, the night lasts eight and the day sixteen hours.

June.

The sixth month in the year has thirty days. This month is called *Iunius* in Latin, and in our language the first *Liða* [mild month], because the air and the winds at that time are pleasant, and men are then accustomed to sail over the sea.

June 1. Two Mass-songs for St. Priscus and St. Nicomedes.

To the first day of the month belong two mass-songs. The former is in the old *sacramentorium*, that is in the old mass-book,

8. hire] hig C.
9. alle C; þa þe C.
10. Ða C.
11. bæd god C.
13. nicodemus (!) C; gesealde C; þa *om.* C.
15. dydon C; licþ.: *erasure of a second* i *after* i B.
21. seo l. 7 þa w. beoð ðonne sm. C; Ond monnum B.
22. liðað on C.
24. sacramentorum C.

oðer bið on þæm niwran bocum on *sancte* Nicomedes gemýnd þæs martyres.

June 2. St. Erasmus.

On þone æfteran dæg þæs monðes bið *sancte* Erasmes tíd, se wæs biscop on Antiochia ceastre. he wæs fæger on ansyne *ond* ænlic, *ond* his eagan wæron swelce sunnan leoma. þa on þa tid bebead Dioclitianus se casere þæt cristne men guldan deofolgeldum. þa gewat se biscop on westen *ond* þær eardade seofon gear, *ond* him þær bær hræfn mete to, *ond* missenlico wilddeor him þær comon to *ond* hine weorðedon. þa com him godes engel to *ond* hine alædde þanon on Italia mægðe, *þæt* is on Etelwara lande, in Ludica þære ceastre; þær he awehte deadne mon of deaðe, *ond* þurh *þæt* wundor eall þæt folc onfeng fullwihte. þa hét Maximianus se casere hine lædan to his deofolgelde, *þæt* he þam gulde. þa stod þær gyldenu onlicnes twelf elna heah, *ond* of þære com gán micel draca *ond* abát þone þriddan dæl þæs hæðnan folces beforan þæm biscope. þa het se casere hine dón on carcern; þa æt midre niht ætywde hine *sanctus* Michahel se heahengel *ond* hine út alædde of þære ceastre, *ond* þa gemette he scip *ond* he astag on *þæt* scip *ond* mid þy oferlað þa mægðe, þæt he com on oðre mægðe to þære ceastre þe Formeę is nemned; þær he gereste seofon dagas, *ond* þær com stefn of heofonum *ond* hine cede to þære écan reste. þa bæd he god *þæt* æghwelc mon þe him gebæde on þære stowe þær his eardung wæs *þæt* he þæs hæfde mede wið god, *ond* *þæt* his gast æghwelcne sæternes dæg *ond* sunnandæg moste beon on þære ilcan stowe. þa cwæð seo stefn eft of heofonum: 'eal hit bið swa þu biddest.' ond þa onsende he his þone sigefæstan gast to gode.

June 2. St. Marcellinus and St. Petrus.

On þone ilcan dæg bið þara eadigra weora tíd *sancte* Marcellines

1. niwan C; nicomenius C.
3. herasmis B, herasmus C.
5. ænlic] engellic C; swylce C; leoman C.
6. deofolgyldum C.
8. wilde deor C; þær *om.* B,
9. weorðodon C.
10. on] in C; þ. is on E. l. *om.* C.
11. lucridam C; *the original reading of this name appears to be* Sidugridum: *other MSS. have* Lucrido, Lucida, *etc.* *Cf. ASS.* 21,207[a].
13. deofolgylde C.

to the memory of St. Priscus the martyr: the second is in the new book to the memory of St. Nicomedes the martyr.

June 2. St. Erasmus.

On the second day of the month is the festival of St. Erasmus, who was bishop in the town of Antioch. He was handsome elegant in appearance, and his eyes were like sunlight. At this time the emperor Diocletian commanded that the Christians should sacrifice to the idols. Then the bishop went into the desert and lived there seven years; a raven brought him food there, and divers wild animals came and honoured him. Then God's angel came to him and led him thence to Italy, that is the country of the Italians, to the town of Ludica (?); there he awakened a dead man from death, and in consequence of this miracle all the people received baptism. The emperor Maximianus then ordered him to be led to his idol, that he might sacrifice to it. There stood a golden image twelve cubits high, and a big dragon came forth from it and devoured one-third of the heathen people in the presence of the bishop. The emperor commanded him to be put into prison; at midnight the archangel St. Michael appeared and led him out of the town. There he met a ship, went into it, and therewith sailed across the sea (?), so that he came to another country to the town called Formiæ. There he rested seven days, and there came a voice from heaven calling him to eternal rest. Then he besought God that every man that would pray on the spot where his habitation had been might receive a reward from God, and that his ghost might be in the same place every Saturday and Sunday. Then the voice from heaven said: 'It will all be as thou prayest.' Upon this he gave up to God his victorious spirit.

June 2. St. Marcellinus and St. Petrus.

On the same day is the festival of the blessed men St. Marcel-

14. gylden C.
15. hæðnan *om.* C.
16. on mydde C.
17. sanctus *om.* B.
18. scip *om.* C.
19. oferfor C; mægðe: *read* sæ? þæt] Ða C.
20. formea C.
21. cigde C.
23. mid gode C.
24. gaste moste beon C; sunnan dæg] sunnan B.
26. Ond þa B.
28. wera C; marcelline C.

þæs mæssepreostes *ond sancte* Petres þæs cristneres. þa dydon manego wundor on Rome *ond* þrowedon monigfealdne martyrdom under þæm deman þe Serenus wæs nemned. *ond* þa æt nehstan he het lædan hi feorr on þone wudu, se wæs genemned *silua nigra*, se swearta wudu, *ond* he is nu nemned for þyssa haligra áre *silua candida*, se hwíta wudu; *ond* he bebead þæt hi mon þær beheafdade, *ond* hi þa hi gecyston, *ond* þa wæron hi beheafdade. *ond* þa sægde se mon eallum folce, se þe hi beheafdade, þæt he gesege hyra sawle þa hi ut eodon of þæm lichoman, swelce heo wæren mid gimmum gefretwade *ond* mid goldebeorhtum hreglum gegerede, *ond* englas mid heora hondum heo gefeonde bæren to heofonum. þæs monnes nama wæs þe hi beheáfdade Dorotheus; *ond* he þæs dyde hreowsunga *and* onfeng fullwihte *ond* wæs to gode gecierred.

June 2. St. Arthemius.

On þone ylcan dæg þrowade martyrdom for Criste *sanctus* Arthemius. se wæs ær carcernweard, ac he gelyfde hwæðre to gode for þæm wundrum þe he geseah æt þyssum halgum weorum Marcelline *ond* Petre; *ond* his wif gelefde mid hine, þære nama wæs Candida, *ond* heora dohter, þære noma wæs Virgo. þa het se dema þone carcernweard slean mid sweorde for þæm geleafan, *ond* þæt wif ond þa dohtar weorpan on seað *ond* þær mid stanum offellan.

June 9. St. Columba or Columchille.

On þone nygeðan dæg þæs monðes bið þæs halgan mæssepreostes tid *sancte* Columban, þone nemnað Sceottas Columchille. se com of Scottum to Breotone *ond* gelærde Peohtas to fullwihte *ond* getimbrede him mynster on þæm ealonde þe is nemned Híí, *ond* he dyde monig heofonlic wundor. his wundra wæs sum þæt tu gesinhiwan spræcon ymb hine calle niht, oð þæt hi slæp ofereode. þa ongan se tún bernan on þære niht; þa forburnon ealle þara

1. crystenan weres C.
2. manege wundru C.
3. wæs nemn. Ser. C; 7 þa *om.* B nyhstan C.
4. hig feorr on ðone wudu lædan C.
6. ond. *om.* B; bead B.
7. ond þa] ond C.
8. gesawe C.
9. wæren: n *added later on* B; swylce hig wæron C.
10. beorhtũ golde C; hreglum *om.* C; gegyrede C.
11. heo] hig C; fægnigende bæron C.

linus the mass-priest and St. Petrus the baptiser. They performed many miracles at Rome and suffered divers tortures under the judge called Serenus. At last he ordered them to be led far away to the wood that was called *silva nigra*, the black wood, and now in honour of these saints it is called *silva candida*, the white wood. He commanded that they should there be beheaded, and after they had kissed each other, they were executed. The man who beheaded them told all the people that he had seen their souls when they left the bodies, as if they were adorned with gems and attired in garments shining with gold, and that angels had joyfully borne them to heaven on their hands. The name of the man who beheaded them was Dorotheus, and he did penance for it, received baptism and was converted to God.

June 3. St. Arthemius.

On the same day St. Arthemius suffered martyrdom for Christ. He was first a jailer, but nevertheless he believed in God on account of the miracles which he saw wrought by these holy men, Marcellinus and Petrus; and his wife whose name was Candida became a believer with him, also their daughter whose name was Virgo. The judge then ordered the jailor to be slain with the sword for his faith, and the wife and daughter to be thrown into a pit and to be destroyed there by stoning.

June 4. St. Columba or Columchille.

On the ninth day of the month is the tide of the holy mass-priest St. Columba, whom the Scots call Columchille. He came to Britain from Ireland and converted the Picts to baptism by his teaching and built for himself a monastery on the island called Iona, and performed many a divine miracle. It was one of his miracles that two married people spoke about him all night until sleep came over them. On this night the town began to burn; the houses

12. dorotheos B.
13. gecyrred C.
15. ac hwæðere C.
16. on god C; werum C.
17. marcellini B C; ond] & B; gelyfde C; him C; naman B.
20. ond he het C; on anne C; offyllan C.
22. tid] gemynd C; columba B.
25. wæs sum] sum is C.
26. twa gesinhiwu C.
27. byrnan C.

monna hus þe on þæm tune wæron, butan þara gesinhigna þe ymb hine spræcon. þa on morgenne het þære þeode biscop þa gesinhiwan cuman to him *ond* frægn hi mid hwi hi gescildan heora hús wiþ þæs fyres frecennysse, *ond* cwæð þæt hi þæt hæfdon oððe to gode geeárnad mid godum dædum oððe hi þæt hæfdon gedon mid yflum scinlacum. þa cwædon hi þæt hi naðer ne scinncræftas cuðan ne hi mid nængum godum weorcum þæt noht swiðe to gode geearnod hæfden, butan þæt an þæt hi on þære mihte spræcon ymb þone halgan wer *sancte* Columban. þa ongeat se biscop þæt heora hus þurh þæt wæron gescylde wiþ þæs fyres frecennisse, forðon hi on þæm husum dydon þæs halgan gemynd.

June 10. St. Barnabas.

On þone teogeðan dæg þæs monðes biþ *sancte* Barnabes tíd. se wæs Cristes apostola discipul, forðæm his noma is gereht on læden *filius consolationis*, þæt is on ure geþeode frofre sunu. he wæs acenned on Cypro þæm ealonde, *ond* he wæs diacon æfter þære ealdan æ þeawe; ac he þa gelyfde on Crist *ond* bebohte his lond *ond* þæt weorð gesealde hælendes þegnum *ond* ferde mid Pawle feorr *ond* wide geond middangeard *ond* monige þeoda gelærde to godes geleafan, *ond* on þara anre him mon sealde attor drincan, *ond* him þæt hwæðre ne eglede.

June 15. St. Vitus.

On þone fifteogðan dæg þæs monðes biþ *sancte* Vites þrowung; he wæs seofon geára cniht þa he campode for Criste. ærest his fæder mid médum hine wolde oncerran from Cristes geleafan: þa ne mihte he. þa sealde he hine Valeriane þæm gerefan, *ond* he hine swencte mid wítum *ond* he hine ne mihte oferswiðan. þa ætýwde him dryhtnes engel *ond* hine gelædde to sumum sæ *ond* his festerfæder mid hine; þær hi gemetton scip, *ond* on þæm se

1. gesinhyna C.
2. þa het C.
3. cuman *om.* B; hwi] hwam C; hyra húse gescyldon C.
6. yfelum scincræfte C; ne cuðon C.
7. nænegum C.
8. gegearnod C; næfdon C.
9. colũbe B.
11. dydon on ðæm huse C.
12. þã teoðan dæge C.
13. forðæm *om.* C; gereaht B.
14. lyden C.

of all the men who were in the town were burnt except that of the married couple who had talked about him. In the morning the bishop of the people bade the two yoke-mates come to him and asked them how they had protected their house against the danger of the fire; he said they had either deserved it by good deeds before God, or else that they had done it by wicked sorcery. Then they said that neither of them did understand sorcery, and that they had not deserved it from God for any good deeds, except that during the night they had been talking about the holy man St. Columba. The bishop perceived that thereby their house had been shielded against the danger of the fire, because they had made mention of the saint in the house.

June 10. St. Barnabas.

On the tenth day of the month is St. Barnabas' festival. He was the disciple of Christ's apostles, therefore his name is translated into Latin *filius consolationis*, that is in our language son of consolation. He was born in the island of Cyprus, and he was a deacon according to the custom of the old law; but he believed in Christ, sold his land, gave the money to the Saviour's followers, and wandered about with St. Paul far and wide over the world and converted many nations to the belief in God; in one of them they gave him poison to drink, and yet it did not trouble him.

June 15. St. Vitus.

On the fifteenth day of the month is the passion of St. Vitus; he was a boy of seven years when he fought for Christ. His father first wanted to win him over with presents from the Christian faith, but he could not. Then he gave him up to the reeve Valerianus, who afflicted him with torments without being able to overpower him. Then the Lord's angel appeared to him and led him to the sea and his foster-father with him. There they

15. cypra C.
16. þeawũ; bebohte] he sealde C.
17. þæs hælendes þances C.
18. feorr ond *om.* C; þeode C.
19. þære C.
21. fifteoðan C.
22. geare C.
23. hine w. m. m. C; oncyrran C.
24. ualerianũ.
25. ne mihte hine C.
26. him *om.* B. drihtenes C; sumre C.
27. fosterfæder C; gemytton C; on þæm *om.* C.; gelædde on þ C.

engel hi lædde of Lucania þære mægðe ofer þone sæ on oðer land. þær he gehælde Dioclitianus sunu þæs caseres from deofolseocnesse, *ond* se casere him bead gold *ond* seolfor *ond* deorwyrðe gerelan *ond* half his ríce wið þon þe he forlete Cristes geleáfan, *ond* he þon wiðsóc. þa het se casere meltan on hwere leád *ond* scipteoran *ond* pic, *ond* he het þone cniht on þæs hweres welm asettan, *ond* him þæt no ne geeglde; ah godes engel hine þa gelædde *ond* his fester-fæder mid hine *sanct*um Modestu*m* on þæs flodes neaweste se is cweden Siler. þær gesegon cristne men heora sawla fleogan to heofonu*m* swa swa culfran, *ond* hi wæron seofon siðum hwittran þonne snaw; *ond* earnas heoldon þa lichoman þær þreo dagas, oð þæt þær com to sum arfæst wif ofer þone flod, seo wæs on noman Florentia. *ond* hire þa ætýwde þæs cildes gast on þæm wættre þæm wife *ond* het hi bebyrgan heora lichoman; *ond* heo þa hi bebyrgde on þære stowe seo is cweden [*ager*] Marianus.

June 16. St. Ferreolus and St. Ferrucius.

On þone sextegðan dæg þæs monðes bið þara eadigra weora þrowung *sancte* Ferreones þæs mæssepreostes *ond sancte* Feruciones þæs diacones, þa þrowedon martyrdom for Criste on þære ceastre Bisoncensi under Claudium þæm gerefan. se wolde hi mid feo beswícan þæt hi Criste wiðsocan; þa hi þæt ne geþafedon, þa het he him þa tungan forceorfan, ac hi spræcon butan tungan, swa hi ær dydon, *ond* god heredon. þa het he hi slean mid sweorde, *ond* hi þa onsendon heora gastas, *ond* þær com micel wynsum stenc; *ond* cristne men bebyrgdon heora lichoman on þæm ylcan scræfe þær hi ær gode þeowedon.

June 17. St. Nicander and St. Blastus.

On þone seofontegðan dæg þæs monðes bið *sancte* Nicandres tid þæs martyres, þæs gemynd sceal beon mærsad mid mæsse-

1. luciana C; þone] þa C.
2. dioclitianis C.
3. gegyrlan C.
5. scipteoran] *erasure of three letters over* ora; a *above the line and* n *added by later hand in* B; pictyran C.
6. wylm C; asetton B.
7. eglde C; se godes C; fosterfæder C.
8. mid him C.
9. gesawon cristene C.; fleon C.
11. þa] heora C.

found a ship, on which the angel brought them away from the province of Lucania over the sea to another country. There he cured the son of the emperor Diocletian from madness, and the emperor offered him gold and silver and precious raiment and one half of his empire for his forswearing the belief in Christ, and still he refused. Then the emperor ordered lead and ship-tar and pitch to be melted in a caldron, and ordered the lad to be put into the boiling caldron, and this did not afflict him. But God's angel conducted him and his foster-father St. Modestus with him to the neighbouring river which is called Silarus. There Christian men saw their souls flying to heaven like doves, and they were seven times whiter than snow. Eagles protected the bodies there three days until a pious woman, Florentia by name, came there across the river. The lad's spirit appeared to the woman on the water and commanded her to bury their bodies, and she buried them in the place that is called [ager] Marianus.

June 16. St. Ferreolus and St. Ferrucius.

On the sixteenth day of the month is the passion of the holy men Ferreolus the mass-priest and Ferrucius the deacon, who suffered martyrdom for Christ in the town of Besançon under the reeve Claudius. He tried to seduce them with money to abjure Christ; as they would not assent to this, he ordered their tongues to be cut off, but they spoke without tongues as they had done before, and praised God. Then he ordered them to be slain with the sword, and they gave up their ghosts, and there came forth a strong and pleasant smell. Christian men buried their bodies in the same cave where they formerly had served God.

June 17. St. Nicander and St. Blastus.

On the seventeenth day of the month is the festival of the martyr St. Nicander, whose memory is to be celebrated with mass-

12. arwyrðe C. 13. wætere C.
14. hi *om.* C.
15. gebyrigde C; gecweden C.
16. syxteogðan C; wera C.
17. fer.reones C; gereones B.
18. martyrdom *om.* C; ceastre þa hatte C.
19. 7 under claudia C.
20. wiðsocen C; þa hi] ac hig C.
22. ofslean C.
23. þær þa B.
25. ær on C.
28. seofonteoðan C; nicandes B C.

songum, *ond* his mæsse bið geseted on þæm eldran mæssebocum. *ond* on þone ylcan dæg bid *sancte* Blastes þrowung þæs martyres on Rome, se þrowade fyres bryne for Criste *ond* tu hund cristenra
4 monna mid hine *ond* tu *ond* syxtig.

June 18. St. Marcus and St. Marcellinus.

On þone eahtategðan dæg þæs monðes bið þara æðelra wera þrowung *sancte* Marces *ond sancte* Marcellines. *þæt* wæron gebroðra, *ond* hi wæron begen cristene. þa bebead Dioclitianus se
8 casere þæt hi guldon deofolgyldum, oððe hi man beheafdade. þa hi þa eodon to þære beheafdunga, þa com him ongean wepende fæder *ond* modor *ond* hiora wif tu mid monegum cildum *ond* halsedon hi *þæt* hi forletan þone Cristes geleafan. þa oncierde
12 him seo gehygd to deofolgylde. þa ongeat *þæt sanctus* Sebastianus se cristna wer; þa ongan he him secgan hu lytel *ond* hu scomlic þæs mannes lif bið her on worolde, *ond* hu long *ond* hu ondrysnlic *þæt* ece wite bið, *ond* hu wuldorlic seo ece eadignes bið, oð þæt
16 him seo heorte eft to Criste gecerde; *ond* hi þa gecyston hi *ond* þa wæron for Criste gemartyrad.

June 19. St. Gervasius and St. Protasius.

On þone nygentegðan dæg þæs monðes bið þara haligra gebroðra tid *sancte* Geruasi ond *sancte* Protasi. hi wæron getwinnas,
20 *ond* heora fæder noma wæs Vitalis *ond* heora modor Valeria, *ond* hie wæron bú gode swiðe gecorene, *ond* æfter heora geleornesse Astachius se gesið neddc hi *þæt* hi Criste wiðsocan. þa hi *þæt* ne geþafedon, þa het he swingan þone Geruasi, oð *þæt* he his
24 gast onsende, *ond* þone Protasi beheafdian; *ond* æfter monegum gearum heora gastas æteawdon Ambrosie þæm biscope *ond* him getæhton heora lichoman on eorðan gehydde, *ond* he þa hi hof upp *ond* getimbrede þær cyriccan on hyra naman *ond* þa lichoman
28 on þa gesette on Mediolana þære ceastre.

1. yldran C.
3. hundred C.
5. ehtateoðan C.
6. marce C; marcellianes B.
8. deofolgyld B.
9. wepende *om.* C.
10. twa wif C.
11. oncyrde C.
12. se hyht C.
13. cristena C; scomlic] sceart C.
15. wundorlic C; oð þæt: *large initial* C.

songs, and his mass is appointed in the older mass-books. On the same day is the passion of St. Blastus the martyr in Rome, who suffered death by fire for Christ's sake and two hundred and sixty-two Christian people with him.

June 18. St. Marcus and St. Marcellinus.

On the eighteenth day of the month is the martyrdom of the illustrious men St. Marcus and St. Marcellinus. They were brothers, and both were Christians. The emperor Diocletian commanded that they should sacrifice to the idols, or else be beheaded. As they went to the execution, their father and mother and their two wives with many children came to meet them and implored them to forsake the faith of Christ. When their mind turned to the worship of idols, St. Sebastian, the Christian hero, heard of this and began to show them how insignificant and how shameful a man's life is in this world, and how long and how fearful the eternal punishment, and how glorious the eternal happiness, until their hearts turned to Christ again; and they kissed each other and were martyred for Christ's sake.

June 19. St. Gervasius and St. Protasius.

On the nineteenth day of the month is the tide of the holy brethren St. Gervasius and St. Protasius. They were twins, and their father's name was Vitalis, and their mother's Valeria. They were both much beloved by God, and after their parents' decease the thane Astasius urged them to forswear Christ. As they would not agree to this, he ordered Gervasius to be beaten until he gave up his ghost, and Protasius to be beheaded. After many years their spirits appeared to bishop Ambrosius and showed him their bodies hidden in the earth; he took them up and built a church there named after them and put their bodies into it in the town of Milan.

16. eft seo heorte C; gecyrde C.
17. gemartyrade C.
20. uitale C.; modor noma wæs C; ualerię B.
21. gode butu C; gewytennysse C.
22. astacius C.
23. ond he het þone C.
25. ætywdon C.
26. getæhte (!) B; ahydde C; hof upp] up adyde C.
27. þær *om.* B; cyrcan C.
28. Ond þa B.

June 22. St. James the less.

On þone twa *ond* twentegðan dæg þæs monðes bið þæs apostoles *ond* þæs godes ærendracan gemynd þe on gewritum is nemned Jacob*us* Alphei. þæt wæs Cristes modergan sunu, *sancta* Marian sweostorsunu, forþon he is cweden on gewritu*m* *frater domini*, drihtnes broðor; *ond* æfter drihtnes upastignesse he wæs biscop on Hierusalem. ne æt he næfre flæsc ne he win ne dranc ne he wyllenra hrægla ne breac, ac linenra ealra, ne he bæðes gymde ne he his loccas mid scearum ne wanode ne he his beard mid seaxe ne scear; ac he á singallice him to gode gebæd, þæt him seo hyd aheardod wæs on þæm cneowum swa olfendan cneo beoð. þone Jacobu*m* Judea leorneras ofslogan for Cristes læððum mid webwyrhtan róde; ac seo his unsynnige cwalu wæs swa gewrecen þæt sona cuman mid weorode twegen caseras fram Rome *ond* towurpon ealle þa burh Hierusalem *ond* þa þe þær on eardadan slogan *ond* mid hungre acwealdan *ond* onweg bebohton.

June 22. St. Alban.

On þone ilcan dæg bið *sancte* Albanes þrowung, se þrowade on þisse Breotone martyrdom for Criste. þurh sumne preost he wæs gelæred to godes geleáfan. þa bebead sum hæðen ealdormon his cæmpum þæt hi sohton þone preost on Albanes húse. þa dyde Alban*us* on hine þæs preostes cæppan *ond* eode ongean þæm cæmpan; *ond* hi hine gebundon *ond* læddon to þæm déman, *ond* se hine mid miclum wítum þréade þæt he Criste wiðsoce. þa he þæt ne geþafode, þa het he hine lædan upp on sume dune *ond* hine þær beheafdian. þær Albanus abæd æt gode þæt þær færinga com upp wætres welle beforan his fotu*m*; *ond* þæm menn þe hine beheafdade þæm sona afeollan þa eagan bu of þæm heafde. seo stow þær Albanus þrowade is neah þære ceastre þe Bryttwalas nemdon Verolamium *ond* Aengla þeod nemnað nu Wætlingaceaster.

1. twa] tu B; twa 7 twa 7 twentigoðan C.
2. is cweden on gewr. 7 nemned C.
3. þæt] se C; modrian C.
7. ne breac] breac B; ealra] anra C.
8. he his] his B; ne wanode] wanode B; he his] his B.
9. ne scear] scear B.
9. 10. wæs seo h. aheordod C; cneow byð C.
12. his seo C.

June 22. St. James the less.

On the twenty-second day of the month is the commemoration of the apostle and messenger of God who in Scripture is called James the son of Alpheus. This was a son of Christ's aunt, St. Mary's sister's son; therefore in Scripture he is called *frater domini*, the Lord's brother. After the Lord's ascension he was bishop in Jerusalem. He never ate meat nor drank wine nor used woollen garments, but only linen ones, nor did he care for bathing, nor did he shorten his locks with scissors nor clip his beard with a knife; but he always earnestly prayed to God, so that his skin grew hard on the knees as the knees of a camel are. This James was killed by the Jewish scribes with a weaver's beam because they hated Christ, but his innocent death was revenged in this way that two emperors soon came from Rome with an army, destroyed the whole town of Jerusalem, slew those who lived there, killed them by hunger or sold them away.

June 22. St. Alban.

On the same day is the martyrdom of St. Alban, who suffered martyrdom here in Britain for Christ's sake. By a priest he was instructed in the faith of God. A certain heathen alderman bade his soldiers search for the priest in Alban's house. Alban then put on the hood of the priest and went to meet the soldiers; they bound him and brought him before the judge, who compelled him by threats of great tortures to abjure Christ. When he would not consent to this, he ordered him to be led up to a high hill and there to be beheaded. Albanus obtained by prayer from God that suddenly a well-spring of water sprang up before his feet; and both eyes of the man who beheaded him fell out of his head. The place where Alban suffered is near the town that Britons called *Verolamium* and which the English people now call *Wætlingaceaster*.

14. ond ofslogon þa þe C.
15. gesealdon C.
16. Sȃc Albane *on the margin by a later hand* B.
19, 20. þa dyde—þæm cæmpan *om.* C.
22. mid *om.* C.
25. wylle C.
26. þæm *om.* C; buto C.
27. nemnað C.
28. uerolanimú (!) C; nu *om.* C; wealynga C.

June 23. St. Etheldreda.

On þone þreo *ond* twentegðan dæg þæs monðes bið þære halgan cwene geleornes *sancte* Aeðeldryðe. seo wæs twam werum gebrydod, *ond* hwæðre heo wæs clæne fæmne. ærest heo wæs gebrydad Tondberhte, Suðgerwa ealdormen, *ond* æfter þæm heo wæs geseald Ecgferðe to cwéne, Norðanhymbra cyninge, forðon þe heo wæs Onnan dohter, Eastengla cyninges. *ond* heo þa wæs twelf gear mid Ecgferð þone cyning, *ond* he mid nængum þingu*m* mihte hire geþoht oncerran. þa onfeng heo haligryfte on *þæm* mynstre þe is nemned Colodesburh. þæs æfter anum geare heo timbrede fæmnena mynster on þæm londe þe we nemnað æt Elie ; *ond* heo wæs þær abbodysse *ond* breac syððan wyllenra hrægla, *ond* seldon heo baðode on hatum bæðe, butan foran to eastrum *ond* foran to þæm fiftigoðan dæge *ond* foran to Cristes fullwihtes dæge ; *ond* seldon on dæge heo eode oftor to gereordu*m* þonn*e* æne, *ond* from uhtsanges tide heo á wunode on cierecean on hire gebede oð dæg *ond* þurh godes gast heo self ær foresægde, hwonne heo sceolde of middangearde leoran, *ond* heo þa geleorde. *ond* heo wæs sextene geár on eorðan bebyrged, *ond* þa mon eft þone lichoman upp dyde, þa wæs he swa ungebrosnad gemeted, swa heo þy ilcan dæge wære forðféred. *ond* hyre wæs micel wund open on þæm swyran þa heo man on byrgenne dyde, *ond* þa hi mon eft up dyde of þære byrgenne, þa wæs hit gebatad *þæt* þær wæs butan seo swaðu on.

June 24. St. John the Baptist.

On þone feower *ond* twentegðan dæg þæs monðes bið *sancte* Johannes acennes þæs fulweres ; se wæs acenned sex monðum ær Crist. *ond* Gabrihel se heahengel bodade his acennesse *ond* sægde his fæder his noman ær þon þe he acenned wære. þes Johannes wæs mara þonne ænig oðer man buton Criste ; calle

1. twentigoðan C.
2. æþelþryðe C ; gebrydod] forgifen to bryde C.
3. forgifen C.
4. suðgyrwa C ; seald B.
5. to cwene *om.* C ; norðhumbra C.
6. annan C ; ond : *large initial* B.
7. ecgferðe þam cyninge C ; nænegum C.
8. geþanc oncyrran C.
9. coludesburh C.
10. nemneð B.
12. heo *on erasure by later hand* B, *om.* C ; baðe C.

June 23. St. Etheldreda.

On the twenty-third day of the month is the departure of the holy queen St. Etheldreda. She had been given in marriage to two men, and yet she was a pure woman. First she was married to Tondberht, alderman of the South Gyrwians, and afterwards she became the wife of Ecgferð, King of Northumberland, because she was daughter of Anna, King of East Anglia. She was twelve years with King Ecgferð, and by no means could he make her change her mind. Then she took the veil in the monastery called Coldingham. A year after this she built a nunnery in the place that we call Ely; there she was abbess, and henceforward she used to wear woollen garments, and she rarely bathed in a hot bath, except before Easter and before Pentecost and the day of Christ's baptism; rarely she went to meals oftener than once a day, and from the time of the vigils she always remained in church praying until day-time, and by divine inspiration she foretold herself when she was going to depart from this world, and then she really departed. She had been buried in the earth sixteen years, and when they afterwards took up the body it was found so uncorrupted, as if she had died on the same day. A large wound was open on her neck, when she was put into the grave, and as she was taken up again from the grave, it had healed, so that nothing but the mark was there.

June 24. St. John the Baptist.

On the twenty-fourth day of the month is the birth of St. John the Baptist. He was born six months before Christ, and the archangel Gabriel announced his birth and told his father his name before he was born. This John was greater than any other man except Christ; all the patriarchs and prophets of God he surpasses,

13. fiftigan B; fift*ogoðan* C.
15. tid B; awunode C; cyrcan C.
16. sylf C.
17. gewitan C; gewat C; sixtyne C.
20. sweoran C; heo] hig C.
22. gehalod C; seo wundswaðu on gesyne C.
23. twentigoðan C.
24. acennednys C; fulluhtres C; syx C.
25. acennednysse C.
26. ær þam C; þe *om.* B.
27. mara] mid maría oftor (!) C.

heahfæderas *ond* godes witgan he up oferhlifað, *ond* ealle þa apostolas *ond* martyras he foregongeð *ond* æghwelcne þara þe wæs of were *ond* of wife acenned. he com beforan Criste on mid-
4 dangeard, swa se morgensteorra cymð beforan þære sunnan, swa swa bydel beforan deman cymð, *ond* swa swa byme clypað beforan cyninge. Johannes wæs se engel se þe eode beforan gode, forþan þe god wolde þa forðgangan on menniscne lichaman þy syxtan
8 monðe. Johannes fahnode on his modor ynnoðe, þa *sancta* Maria eode in to his meder Elizabethe; mid þy he getacnode Crist cumenne in þære clænan fæmnan innoð. *þæt* wæs hræd ærendraca, se tylode to secganne his ærndunge ær þon þe he lifde. ne genyht-
12 sumað ænigum men to asecganne þæs acennedan engles mægen Johannes.

June 24. Solstitia.

On þone ylcan dæg byð *solstitia*, þæt is on ure geþeode sungihte, forðon þe seo sunne standeð on mydre lyfte, swa *sanctus* Arculfus
16 sagað *þæt* he gesawe on Hier*usalem* ane syle on myddre þære ceastre, seo wæs aseted on þære stowe, þær se deada man acwycode þa him man dryhtnes róde ofersette. þonne gelympeð *þæt* wundorlice on þæs sumeres sungihte on mydne dæg: þonne seo
20 sunne byð on þæs heofones mydle, þonne nafað seo syl nænige sceade. þonne þæs sungihtes beoð þry dagas forð aúrnen, *ond* se dæg byð hwene scyrtra, þonne hafað seo syl ærest lytle sceade; *ond* swa þa dagas forð onsceortiað, swa byð þære syle sceade lengra.
24 þeos syl cyðeð *þæt* Hierusalem seo ceaster ys geseted on middre eorðan, *ond* heo is cweden *umbilicus terrae*, *þæt* ys eorðan nafola, forð*am* on mydne sumor on mydne dæg scyneð seo sunne of myd-dum heofone gelýce on æghwylce healfe ymbe þa syle, seo standeð
28 on mydre eorðan.

June 25. St. Lucia.

On þone fif *ond* twentigoðan dæg þæs monðes bið *sancte* Lucian tid. *þæt* wæs haliges hades fæmne on Rome, ac heo wæs gehergod fram ælþeodegum cyninge, se wæs on naman Aceia. heo wæs

1. witegan C.
3. *Beginning from* [middan] geard *there is a large gap in* B (*supplied from* C).

and all the apostles and martyrs he precedes and all those who were born from man and woman. He came into the world before Christ, as the morning star comes before the sun, as the herald comes before the judge, and as the trumpet sounds before the king. John was the angel who went before God, because God wanted to go forth after six months in human form. John rejoiced in his mother's womb, when St. Mary came in to his mother Elizabeth; thereby he betokened that Christ had come into the womb of the pure woman. That was a quick messenger who tried to tell his message before he lived. No man is capable to explain the power of John the born angel.

June 24. Solstitia.

On the same day is *Solstitia*, that is solstice in our language, because the sun stands in the midst of the air, as St. Arculfus says that he saw in Jerusalem a column in the midst of the town, which was placed on the spot where the dead man came to life again when the cross of the Lord was put upon him. Then this wonderful thing happens at the solstice of summer at noon: when the sun is in the centre of heaven, then the column has no shadow. When three days have passed since the solstice, and the day is a little shorter, then the column has at first a small shadow, and as the days go on shortening, the shadow of the column becomes longer. This column testifies that the town of Jerusalem is situated in the centre of the earth, and it is called *umbilicus terrae*, that is the earth's navel, because in the middle of the summer the sun shines at noon from the centre of heaven equally on each side of the column that stands in the centre of the earth.

June 25. St. Lucia.

On the twenty-fifth day of the month is the festival of St. Lucia. That was a virgin of a holy order at Rome, but she was carried off by a foreign king, Aceia by name. She was a very beautiful

5. bydel: *the gloss* fricca *written over it.*

30. gehergod: *the last two letters on erasure.*

swiðe fæger fæmne. þa wolde se cyning hig gewemman myd hys fyrenlustum, *ond* þa cwæð heo to him: 'ic hæbbe mycelne brydguman, *þæt* is Crist, se gewrycð raðe mynne teonan on þe.' þa yrsode se cyning wyð hig ærest, ac þa æt nehstan he ongan hyre arian *ond* het getimbrian medomlic hús, on *þæt* nænig wer næfde ingang, *ond* he hyre sealde seofon mædeno þe hyre þenodon, *ond* heo þær þeowode gode on fæstenum ond on gebedum. þonne swa oft swa se cyning wolde feran to gefeohte wyð his feondum, þonne ferde he ærest to þysse Crystes fæmnan *ond* bæd hig *þæt* heo for hym gebæde to hyre gode. þonne dyde heo swa; þonne afylde he symle hys fynd *ond* he com eft ham symle gesund *ond* gesigefæsted. þa æfter twentigum gearum þa ætywde þysse fæmnan heofonlicu gesyhð *ond* hyre bebead *þæt* heo ferde eft to Rome; þa geþrowode heo þær martyrdóm for Cryste. þa eode se cyning to Romeburge gerefan to þam ylcan þe hig ær gemartyrode *ond* bæd *þæt* he hete hine beheafdian. þa frægn se burhgerefa hyne hwæt he wære. 'ic eom Aceia, minre þeode cyning.' þa cwæð se gerefa: 'hu myht þu for Criste sweltan, nu þu eart hæðen?' þa cwæð se cyning: 'ic gelyfe *þæt* mines blódes agotenys me gelæde on godes gesyhðe.' *ond* þa on þære godes andetnysse he geendode his lif.

June 26. St. John and St. Paul.

On þone syx *ond* twentigoðan dæg þæs monðes bið þæra æðelra wera gemynd Johannes *ond* Paulus, þæra lichoman restað on Romebyrig. hig wæron acennede of Constantines sidan þæs miclan caseres, *þæt* ys of gestreonde, *ond* hig wæron swiðe cristene weras. ac Julianus se hæðena casere ongan hig nydan *þæt* hig deofulgyldum guldon *ond* þam gelyfdon. þa hig *þæt* ne geþafedon, þa sende he hig Terrentianum hys cempena ealdormen, *ond* se het anne seað adelfan on nyht bynnan hyra huse, *ond* he bebead þæt hig man on þam beheafdode, swa *þæt* ne wæs nænig tacen hyra cwale ofer eorðan gemeted. þa sona forwearð Julianus se casere. æfter þysum com an stræl of heofonum *ond* hine gewundode on his oðer gewenge, *ond* he swealt sona; *ond* þæs mannes sunu awedde þe hig ær beheafdode.

6. þe] þ C. 10. hym: *an* e *written over* m. 20. lichoma C.

maiden. The king with his sinful lusts wished to defile her, but she said to him: 'I have a noble bridegroom, that is Christ, who will quickly revenge my sorrow on thee.' The king at first was angry with her, but at last he forgave her and ordered a small house to be built to which no man was admitted, and he gave her seven maids who waited upon her, and there she served God fasting and praying. Whenever the king was about to go to war with his enemies, he first betook himself to this Christian virgin and asked her to pray for him to her God. Then she did so, and he always overthrew his enemies and always came home again unhurt and victorious. After twenty years a vision from heaven appeared to this maiden and told her to return to Rome; there she suffered martyrdom for Christ. Then the king went to the town-reeve of Rome, the same that had martyred her before, and begged him that he might order him to be beheaded. The town-reeve asked him who he was. 'I am Aceia, king of my nation.' The town-reeve said: 'How canst thou die for Christ, since thou art a heathen?' The king said: 'I believe that through the shedding of my blood I shall be brought into God's presence.' Giving thanks to God he ended his life.

June 26. St. John and St. Paul.

On the twenty-sixth day of the month is the commemoration of the holy men John and Paul, whose bodies rest at Rome. They were born, that is, begotten, from the parentage of the great emperor Constantine, and they were eager Christians. But the pagan emperor Julian urged them to sacrifice to the idols and to believe in them. As they would not consent to this, he sent them to Terentianus, the commander of his soldiers, who ordered a pit to be dug at night within their house, and he commanded them to be beheaded in it, so that no sign of their death was found above the earth. Suddenly the emperor Julian died. After that, an arrow came from heaven and wounded him[1] in one of his cheeks, and he died at once, and the son of the man who beheaded them became mad.

[1] I.e. Terentianus.

June 29. St. Peter and St. Paul.

On þone nigon *ond* twentigoðan dæg þæs monðes byð þæra eadigra apostola þrowung Petrus *ond* Paulus. þa Neron se casere on Rome acwealde, Petrus on rode *ond* Paulus mid sweorde. þas weras syndon þa twegen candelstafas þa lyhtað beforan gode; *ond* hig habbað swa mycele myhte *þæt* hig magon þone heofon belucan þam þe hig willað *ond* eac inlætan þa þe hig willað, fordam þe hyra tungan sindon heofena rices cægan. þas weras Petrus *ond* Paulus wæron oft syððan æfter hyra þrowunge for mannum gesewene on crystenra manna geendunge, hwylum begen samod, hwylum hyra oðer onsundrum; ond on þam cyrcum þe on hyra naman gehalgode syndon ge æt Rome ge feor ge wide geond myd-daneard ma heofonlicra wundra gewurdon þonne ænig deadlic man asecgan mæge.

June 29. St. Cassius.

On þone ylcan dæg byð þæs biscopes gewytennys, se wæs nemned *sanct*us Cassius: he wæs on þære byrig seo wæs haten Narmenti. þæs byscopes þeaw wæs þæt he sang æghwylce dæge mæssan gode to lofe myd swyðe mycelre meagolmodnysse *ond* mid wependum tearum, *ond* he wæs swyðe ælmysgeorn. þa ætywde ure dryhten on nyht sumum mæssepreoste *ond* hine het gangan *ond* secgan þam bysceope *þæt* he ne geswyce ná þæs þe he to gode dyde, *ond* he cwæð to him: 'saga him *þæt* he cymð to me æt þæra apostola tyde Petrus *ond* Paulus, *ond* ic hym gylde his mede.' þa ne dorste se mæssepreost *þæt* þam bisceope secgan, forðam þe hit wæs þa þære tyde neah: þa ætywde drihten eft þam mæssepreoste *ond* hyne mid wordum þreade *ond* hine het secgan þa ylcan word þe he hym ær bebead. *ond* þa gyt agælde se mæssepreost *ond* hyt hym ne sæde. þa ætywde him dryhten þryddan syðe *ond* hine þa þreade mid þearlwyslicere swingle for his ungehyrsumnysse. þa eode se mæssepreost to þam bysceope *ond* sæde *þæt* hym beboden wæs *ond* onfeold his hrægl æt his sceoldrum *ond* him eowde þa læla þære swingellan þe he from dryhtne onfeng. þa wæs se by-

16. *Read* Narniensis (*Narni* in *Umbria*).

June 29. St. Peter and St. Paul.

On the twenty-ninth day of the month is the martyrdom of the blessed apostles Peter and Paul. They were killed in Rome by the emperor Nero, Peter on the cross and Paul by the sword. These men are the two candle-sticks that shine before God, and they have so great a power that they can close heaven against all they want and also let in all they want, because their tongues are the keys to the realm of heaven. After their martyrdom these men, Peter and Paul, were often seen before men at the death-bed of Christians, sometimes both together, sometimes one of them separately; and in the churches that are dedicated to their name, either at Rome or far and wide throughout the world, more divine miracles have happened than any mortal man can tell.

June 29. St. Cassius.

On the same day is the decease of the bishop who was called St. Cassius: he lived in the town that was called Narnia. It was the habit of this bishop to sing a mass in praise of God every day with very great earnestness and with streaming tears, and he was very diligent in giving alms. Our Lord appeared at night to a mass-priest, and bade him go and tell the bishop never to rest from the good works he was doing, and he said to him: Tell him that he will come to me on the festival of the apostles Peter and Paul, and I shall give him his reward.' As the mass-priest dared not tell it the bishop, because it was near the time, the Lord again appeared to the mass-priest, spoke to him with threats and bade him tell the same words he had charged him with before. The mass-priest still hesitated and did not tell him. Then the Lord appeared to him for the third time and punished him with a fearful scourging on account of his disobedience. The mass-priest then went to the bishop, told him what he had been ordered, unfolded his garment and showed him the marks of the scourging that he had received from the Lord. After this the bishop was so much

sceop mycle þig reðra on godum weorcum þe he ymbe þa cuðlican mede gehyrde. þa æfter seofen gearum se bysceop forðferde naht longe æfterðam he hæfde mæssan gesungen æt þæra apostola tyde, swa him ær gesæd wæs.

June 30. St. Martialis.

On þone þrytegoðan dæg þæs monðes byð þæs bysceopes gemynd *sancte* Martialis; þone *sanctus* Petrus sylf gehalgode ond gelærde ond hyne onsende mid twam mæssepreostum to Galwala mægðe to þære ceastre þe is nemned Limouesc. þa forðferde þæra mæssepreosta oðer on þam siðfate. þa cyrde se bisceop eft to Rome *ond* sæde *sancte* Petre hu his syðfæt wæs geletted. þa cwæð *sanctus* Petrus: 'gang eft to þære byrgenne *ond* secge him *þæt* he aríse *ond* fere mid þe to þære ylcan lare þe ic him ær bebead.' þa wæs hyt eal swa geworden, *ond* þa ceastergewaran þurh hyra lare onfengon sona godes geleafan þa þe wæron ær swyðe heardes modes *ond* swyðe torcyrres to Crystes geleáfan; *ond* on þære cyrcan gewurdon manegu wundru þe þyses bysceopes lichoma on resteð. *þæt* wæs þæra wundra sum *þæt* twegen men on sumum ende þære cyrcan hig geþeoddon hig tosomne mid unrihthæmede; þa wæron hig sona aworpene of þære cyrcan, swa þæt hig sylfe nyston hu *þæt* gedon wæs. næs þær duru ontyned ne weall tosliten ne eahþyrl geopenod; *ond* þa ne mihte hyra naðer fram oðrum beon adyded, ærðam on morgen heora unrihtwysnys wæs geopenod eallum folce, *ond* mid þæs folces bene hig wæron gefreod fram þære sceandlican dæde. Þonne se monoð byð geendod þe we nemnað se ærra lyða, þonne byð seo niht *six* tyda lang *ond* se dæg *eahtatyne* tyda lang.

July.

On þone seofoðan monað on geare þone we nemnað on lyden Iulius, forðam þe ealde men hæðene nemdon þone monoð þam naman on þæs caseres arweorðnysse þe Iulius wæs nemned, forðam þe he wæs on þam monðe acenned; þone monað we nemnað on ure geþeode se æftera lyða. on þam monðe bið *an ond þrittig* daga.

1. reðran C; ymbe *added above the line* C. 8. *Read* Lemovicum.

the more zealous in good works, as he had heard of the certain reward. After seven years the bishop died not long after he had celebrated the mass on the apostles' tide, as he had been told before.

June 30. St. Martialis.

On the thirtieth day of the month is the commemoration of St. Martialis; St. Peter himself consecrated and instructed him and sent him to Gaul with two mass-priests to the town called Limoges. As one of the mass-priests expired on the journey, the bishop returned to Rome and told St. Peter how his journey had been delayed. St. Peter said: 'Go again to the grave and tell him to rise and to set out with thee for the preaching that I had charged him with before.' Then all this happened thus, and the inhabitants of the town, who formerly had been very hard of heart and quite averse to the Christian faith soon embraced the belief in God in consequence of their preaching. In the church where the bishop's body lies many miracles happened. It was one of the miracles that two men at one end of the church joined in lechery: then they were at once ejected from the church, so that they did not know themselves how it had been done. No door was opened, no wall was broken, and neither could be detached from the other, before their crime was revealed in the morning to all the people, and through the prayers of the people they were made free from the shameful deed.

When the month is ended that we call the former Liða, then the night lasts six hours, and the day lasts eighteen hours.

July.

The seventh month we call Julius in Latin, since the old pagans gave the name to the month in honour of the emperor called Julius, because he was born in that month: in our language we call it 'the latter Liða.' In this month there are thirty-one days.

10. þa: *large initial.* 19. swa þæt] þæt *om.* C.

July 2. St. Processus and St. Martinianus.

On þone æfteran dæg þæs monðes bið þara martyra gemynd on Rome *sancti* Processi *ond sancti* Martiniani; be þam sæde *sanctus* Gregorius þæt sum æðele wif on Rome *ond* swiðe æwfæst heo sohte gelome þyssa martyra cyrcan. þa gemette heo sume dæge þær ute standan twegen godes þeowas on ælþeodiglicum gegyrlan, *ond* þa cwædon hig to hyre: 'wif, gif þu secest unc, þonne sece wit þe on domesdæge *ond* þe gegearwiað swa wit magon': *ond* þa sona wæron hi alædde fram hire eagum. *ond* þæt wif wæs á siððan þy anredre on hire bene, forðon þe heo onfeng swa cuðlicra geháta.

July 4. St. Zoe.

On þone feorðan dæg þæs monðes bið þæs halgan wifes gemynd on Rome seo is nemned *sancta* Zóe. seo wæs sex winter dumb þurh sume mettrymnesse; þa *sanctus* Sebastianus gesegnade hire muð mid Cristes rodetacne, *ond* þa mihte heo sona sprecan, *ond* heo onfeng fullwihte *ond* geþrowade martyrdom for Criste.

July 6. Octava Petri et Pauli.

On þone sextan dæg þæs monðes bið þara apostola eahtæða dæg Petres *ond* Paules, se sceal beon mærsad mid mæssesongum *ond* mid godcundum gerýnum.

July 6. St. Tranquillinus.

On þone ilcan dæg bið þæs martyres þrowung *sancti* Tranquillíni. þæt wæs eald wer *ond* swiðe æðele on Rome, *ond* he wæs longe ær swiðe earfaðcierre to godes geleafan. þa geuntrumade he mid þære mettrymnesse *podagre*, þæt is on ure geþeode fotadl, *ond* he ne mihte longe tid owiht gángan. þa lærde *sanctus* Sebastianus hine þæt he onfenge fullwihte, *ond* sona he mihte gán; *ond* he wæs swiðe anræd geworden on godes geleafan, *ond* he þrówade wuldorlicne martyrdóm for Criste.

6. sece; *here MS.* B *begins again.*
7. domesdæg C; wit] we C.
8. alæded C; hira B; þy] þe C.
9. anreddor C; aredra B; cuðra C.
10. fiftan C.
11. sancta *om.* B; sóe B; dumba C.

July 2. St. Processus and St. Martinianus.

On the second day of the month is the commemoration in Rome of the martyrs St. Processus and St. Martinianus. With regard to them St. Gregory said that at Rome a woman of noble birth and great piety frequently visited the church of these martyrs. One day she found two servants of God in foreign garments standing outside, and they said to her: 'Woman, if thou seekest us, then we shall seek thee on Doomsday and we shall provide for thee as we are able to do:' and they were at once removed from her sight. The woman was since ever so much more zealous in her prayer, because she had received such certain promises.

July 4. St. Zoe.

On the fourth day of the month is the commemoration in Rome of the holy virgin called St. Zoe. She was six years dumb in consequence of an illness; then St. Sebastianus marked her mouth with the sign of Christ's rood, and suddenly she was able to speak, and she received baptism and suffered martyrdom for Christ.

July 6. Octave of Peter and Paul.

On the sixth day of the month is the octave of the apostles Peter and Paul, which is to be celebrated by mass-songs and divine sacraments.

July 6. St. Tranquillinus.

On the same day is the passion of the martyr St. Tranquillinus. That was an old and very noble man at Rome, and at first he was a long time very disinclined towards the belief in God. Then he fell sick with the illness called *podagra*, that is gout in our language, and a long time he was unable to walk. Then St. Sebastianus persuaded him to receive baptism, and at once he was able to walk. He became very resolute in God's faith, and he suffered a glorious martyrdom for Christ.

12. sanctus *om.* B.
15. eatæþa B, eahtoða C.
16. petrus 7 paulus C.
22. owiht] naht C; gelærde C.
24. anræde C.

July 7. St. Procopius.

On þone seofoðan dæg þæs monðes bið þæs halgan weres gemýnd *sancti* Procopii. se wæs on Palestina þære mægðe, *ond* sona on his cnihthade he swencte his lichoman swa swiðe for godes egsan, þæt him wæs hlaf an to gereordum *ond* wæter to drynce, *ond* þis ymb twegen dagas, hwilum ymb þry, hwilum æfter ealre wucan, ah dæges *ond* nihtes he smeade á þone godcundan wísdom. *ond* þa æt nehstan Flauianus se dema hine nedde on Cessária þære mægðe þæt he gulde þæm hæðnu*m* godgyldum. þa cwæð he: 'nis þæt god þæt þa monegan godas sien, ah an is se soða god.' *ond* þa for þeossu*m* het se dema him þæt heafod of aheawan, *ond* his se eadiga gast leorde on þæs heofonlican lifes ingong.

July 7. St. Marina.

On þone ilcan dæg bið þære miclan fæmnan gemynd *sancta* Marínan. seo wæs acenned on Antiochia þære ceastre, *ond* hire fæder wæs hæðenra monna healhfæder: *ond* heo wæs sona on hire cildhade cristenum wife befæsted to fedanne, *ond* æt þære heo geleornode þæt heo on clænnesse gode gelefde. þa gelomp þæt heo wæs fiftene geara, þa læswede heo hire festermodor sceápum *ond* heold mid oðrum mægdenum hire efnealdum. þa ferde Olibrius se gerefa to Antiochia ceastre; þa geseah he Marínan þæt mægden. þa het he his þegnas hi geniman *ond* him to gelædan *ond* cwæð to hire: 'ic þe onfo me to wife, *ond* þe bið þonne well ofer eall oðer wif.' þa cwæð Marína: 'ic þe þonne selle minne lichoman to deaðe, þæt ic on heofonu*m* reste hæbbe mid þæm halgum fæmnu*m*.' þa het se gerefa hi swingan þæt þæt blod fleow of hire þæm merwan lichoman swa wæter of æspringe, *ond* het mid monige wite hi þreagan from Cristes geleafan; *ond* he mid nænge þara wíta ne mihte hire geþoht oncierran. þa bead he þæt hi mon lædde to

2. Proconi B C; palesti C.
3. swiðe *om.* B.
4. ana C; þis] þ C.
5. þære wucan C.
6. á *om.* C.
7. nyhstan C; nydde C; on] in C; mægðe: *read* ceastre.
9. ah *om.* C.; se *om.* C; soð C.
10. æðega C; gewende C.

July 7. St. Procopius.

On the seventh day of the month is the commemoration of the holy man St. Procopius. He lived in the country of Palestine, and early in his youth he mortified his body so much through fear of God, that he had one loaf for food and water for drink, and that for two days, sometimes for three, sometimes for the whole week; but by day and night he always pondered on the divine wisdom. At last the judge Flavianus in the town of Cæsarea urged him to sacrifice to the heathen idols. Then he said: 'It is not good that there should be many gods, but one is the true God.' For this the judge ordered his head to be cut off, and his blessed spirit departed to enter the heavenly life.

July 7. St. Marina.

On the same day is the commemoration of the noble virgin St. Marina. She was born in the town of Antioch, and her father was high-priest of the pagans. In her childhood she was soon entrusted to a Christian woman for her education, and from her she learned to believe in God with chastity. Then it happened that when she was fifteen years old, she fed her foster-mother's sheep and watched them together with other girls of the same age. When the prefect Olybrius passed on his way to the town of Antioch, he saw the girl Marina. Then he ordered his soldiers to seize her and lead her before him and said to her: 'I shall take thee for my wife, and thou wilt fare better than all the other women.' Marina answered: 'Then I shall deliver up to you my body to kill it, that I may have rest in heaven with the holy women.' The prefect ordered her to be flogged that the blood flowed from her tender body like water from a fountain, and commanded that by many tortures she be forced to renounce the belief in Christ; but by none of these tortures was he able to make her

11. to heofenũ 7 on þ. h. l. i. C.
13. seo—ceastre *om.* C; ond hire] þære C.
15. þære] hyre C.
16. leornode C; god B.
17. wintre C; sceáp C.
21. ealle oðre C.
25. he het hig C; monigũ witũ C; hi *om.* C.
26. þreatian C; nane ðara wýta C.; ne ne mihte C.
27. geþanc C; bebead C.

þære beheafdunga. þa gebæd heo hire to drihtne *ond* cwæð: 'drihten, ic þe bidde *þæt* swa hwelc mon swa cierecean getimbre on minum naman, oððe swa hwelc mon swa condella onbærne on ciricean of his gestreonum on minum noman, syn þæs monnes synna adilgade; *ond* gif hwilc mon sie on ondyrstlecum wisum, *ond* he sý mines naman gemyndig, drihten, gefriða þu hine from þæm brógan; *ond* gif hwilc mon his synne geondette on minum naman, drihten, forgif þu him þa; *ond* on swa hwelcre stowe swa min þrówung awriten sý *ond* man þa mærsige, afyrr þu, drihten, from þære stowe blindnesse *ond* helto *ond* dumbnesse *ond* deofolscocnesse, ah cume on þa stowe bliss *ond* sibb *ond* soð lufu.' þa ondswarode hire stefn of heofonum:' þine bene syndon geherede beforan godes gesihðe, *ond* swa hwær swa þin þrowung bið awriten, þonne ne bið þær næfre yfel acenned, ah þær bið gefea *ond* blis; *ond* swa hwelc mon swa of ealre heortan mid tearum him to gode gebiddeð on þinum noman, he bið fram his synnum gefreod.' þa wæs *sancta* Marína for Criste beheafdad; *ond* se cwellere sona hine selfne ofslog mid þy ilcan sweorde, *ond* þa ne wæs hire heafod no on eorðan geméted, ac is wén þæt englas mid him hit læddan to godes neorxnawonge. se lichoma elles is geseted on Antiochia ceastre.

July 10. Seven Brothers at Rome.

On þone teogeðan dæg þæs monðes bið seofon gebroðra þrowung, þa þrowedon on Rome martyrdom for Criste on Antonius dagum þæs caseres. hi wæron þære mæran wudewan suna *sancta* Felicitan. þa gebroðor Publius, Romeburge gerefa, mid miclum wítum wolde oncerran fram Cristes geleafan, ah hie *þæt* ne geþafedon. þa ofsloh he hi mid missenlicum wítum, *ond* heora gastas somod flugon to

1. beheafdunge C; *three letters erased after* hire C; hire: *the last two letters erased* B.
2. hwylc C; cyrcan C; timbrige C.
3. hwylc C; candelle onæle C.
4. cyrcean C. 5. adilgod C.
7. ond: *large initial* B; mon sig þ he C.
8. þu *om.* C; þa] his synna C; on *om.* C; hwylcere C.
9. men þa mærsion C; afyrr: *one* r *erased* B.
10. hylto C.
11. ah] 7 C; ond sibb (*one* b *erased* B) *om.* C.
12. hire] him B (!).
14. þonne *om.* C; blis 7 gefea C.

change her mind. When he ordered her to be led to her execution, she prayed to God and said: 'O Lord, I beseech thee, which man soever build a church in honour of my name, or which man soever light a candle in church from his earnings in my name, may the sins of this man be blotted out; and if any man be in dreadful straits and he remember my name, O Lord, protect him from his terror; and if any man confess his sins in my name, O Lord, forgive him them; and wherever my martyrdom be described and it be celebrated, from this place remove thou, O Lord, blindness, lameness, dumbness and devil-sickness, but there may come to this place happiness, peace and true love.' Then a voice from heaven answered her: 'Thy prayers are heard in God's presence, and wherever thy martyrdom is described, no evil will ever appear, but there will be joy and bliss; and which man soever prays to God with tears and with his whole heart in thy name, he will be freed from his sins.' Then St. Marina was beheaded for Christ's sake, and the executioner soon killed himself with the same sword. Her head was not met with on earth, but it is believed that angels brought it with them to God's paradise. Otherwise the body is buried in the town of Antioch.

July 10. Seven Brothers at Rome.

On the tenth day of the month is the passion of seven brothers who suffered martyrdom at Rome for Christ's sake in the days of the emperor Antoninus. They were sons of the noble widow St. Felicitas. Publius, the town-reeve of Rome, tried to turn these brothers aside from the Christian faith with great tortures, but they did not consent to it. Then he killed them by different tortures, and their spirits flew to heaven together. The names of these

15. ond: *large initial* B; hwylc C; him *om.* C.
16. gebideð B. 17. sona *om.* C.
18. sylfne C; ne wæs] næs C.
19. hit mid heom C.
20. godes *om.* C; gesett C.
22. teoðan C.
23. antonies C (*read* Antonines?).
24. Ðá gebroðru wolde C.
25. Publius] paulicius (!) C; wolde *om.* C.
26. gecyrran C; hie: *the two last letters* (*one apparently an* e) *erased in* B.

heofonum. þyssa broðra noman seondon Januarius *ond* Felicis, Philippus *ond* Silanus, Alexander *ond* Vitalis *ond* Martialis.

July 10. St. Anatolia and St. Audax.

On þone ilcan dæg bið þære fæmnan tid þe hire noma wæs *sancta* Anatolia. seo wæs geláeded from Rome on wræcsið on þa ceastre seo is nemned Piceno, forðon þe heo nolde on Rome onfon hæðnum were *ond* Cristes geleafan forlætan. þa dyde heo monega wundor on þære ceastre: heo hælde þær bræcseoce men *ond* deofolseoce mid hire wordum; þeah hwæðre sum hæðen dema het hi belucan on stænenum cleofan, *ond* he het sumne wyrmgaldere micle næddran hire in to gelædan þæt seo hi abitan sceolde *ond* hire ban begnagan. þa stod seo fæmne forð on hire gebede, *ond* seo næddre stod be hire; þonne seo fæmne onleat, þonne onleat seo næddre. þa gelyfde se wyrmgaldere to gode þurh þæt wundor, *ond* he sealde his feorh for Criste mid þære fæmnan, *ond* his noma wæs *sanct*us Audax.

July 10. St. Rufina and St. Secunda.

On þone ilcan dæg bið þara haligra gesweostra þrowung *sancta* Rubinę *ond sancta* Secundę, þara lichoman restað on Rome. þa þrowedon mærne martyrdom for Criste on Decies dagum þæs caseres. sum cæmpena ealdormon hi het weorpan on Tibre flod; þa ne meahton hi on þæm wætere gesincan þurh Cristes miht, ah hi sæton ufan on þæm wætre swa swa scipes byðme þonne hit fleoteð on streame.

July 14. St. Phocas.

On þone feowertegðan dæg þæs monðes bið þæs miclan martyres gemynd se is nemned *sanct*us Focas. he wæs biscop on þære mægðe þe Pontus is nemned, ac Traianus se casere hine þreade mid unaseggendlicum wítum for Cristes geleáfan; *ond* þa æt nehstan he het hine sendan on byrnendne ofn, *ond* on þæm he

1. gebroðra C; sindon C; felicęs B.
2. ꝥilanus C.; mersiales (!) C.
3. þe h. n. w. *om.* C.
4. anatalia C.
5. picino C; hæþenum C.
6. wundur B, wundro C.
7. gehælde C.; þær *om.* C.
8. hwæþere C.
10. begnoge C.
11. forð *om.* C; stod seo næddre C; be] bi C.
12. þonne—gelyfde *om.* C.

brothers are Januarius and Felix. Philippus and Silanus, Alexander, Vitalis and Martialis.

July 10. St. Anatolia and St. Audax.

On the same day is the festival of the virgin whose name was St. Anatolia. She was led from Rome into exile to the town called Picenum, because at Rome she would not take a pagan husband and give up the Christian faith. Then she performed many miracles in the town: there she cured by her words epileptic men and lunatics; nevertheless a heathen judge ordered her to be locked up in a stone cell, and he bade a snake-charmer bring in to her a big adder that was to bite her and to gnaw her bones. Then the virgin continued her prayer, and the adder kept near to her; whenever the virgin bowed, the adder bowed also. The snake-charmer believed in God on account of this miracle, and he gave up his life for Christ with the maiden: his name was St. Audax.

July 10. St. Rufina and St. Secunda.

On the same day is the martyrdom of the holy sisters St. Rufina and St. Secunda, whose bodies rest at Rome. They suffered a glorious martyrdom for Christ in the days of the emperor Decius. A commander of soldiers ordered them to be thrown into the river Tiber; then by the power of Christ they could not sink in the water, but they remained on the surface of the water like the keel of a ship when it floats on a river.

July 14. St. Phocas.

On the fourteenth day of the month is the commemoration of the great martyr who is named St. Phocas. He was bishop in the country called Pontus, but the emperor Traianus threatened him with unspeakable tortures for his belief in Christ. At last he ordered him to be thrown into a burning oven, and there he gave

13. 7 se wyrmegealdre gecyrde C.
14. audux C.
16. rubnę B, rubina C; Secundę] cunda C; lichoma C.
17. mærne *added later on* C; for Criste *om.* C.
18. tifre C.
20. on ufan C; wætre *om.* B; bytme deð C; hit] heo C.
22. feowerteoðan C.
24. ac] 7 C.
25. þa *om.* B. 26. nyhstan C.

onsende his gast; *ond* þrym dagum æfter þæm he æteawde beforan þæs caseres dura *ond* cleopade to þæm casere *ond* him sæde þæt him wære hell ontyned *ond* hire wite gegearwad, *ond* hine het efstan to þæm, *ond* þa sona æfter þæm swealt se casere. þeosses biscopes reliquias syndon on Galwala mægðe on Mennia þære ceastre, *ond* þa reliquias syndon swiðe mære geond middangeard.

July 15. St. Cyriac and St. Julitta.

On þone fiftegðan dæg þæs monðes bið *sancte* Cyrices tíd þæs halgan cildes *ond sancte* Iulittan his modar. hi þrowedon swiðe mærne martyrdom for Criste. Alexander se gerefa het hi gefon on þære ceastre þe is nemned Tharso, seo is on Cilicia þære mægðe, *ond* he ongan hi þreágan mid ondrystlicum witum for Cristes geleafan. þa ne mihte he hi hwæðre mid nænge oferswiðan. *sanctus* Cyricus þæt cild hæfde læsse þonne þry monðas þæs þriddan geáres þa hit ærest þone martyrdom ongonn. þa *þæt* halige cild ongeat *þæt* heora lifes ende tonealæhte, þa bæd hit drihten *ond* þus cwæð: 'drihten God, beo þu gemedémad mé to gehéranne. swa hwilc mon swa me timbreð gebedhus, sele þu méde him on heofonum; *ond* on swa hwelcre stowe swa min gemynd sy mærsad, gemicla þu, drihten, ofer eorðan þara monna hwæte *ond* heora wín *ond* heora worldlice spéde, *ond* ne sý on heora stowe geméted neata cwýld ne adl ne hlafes hungor; ne se unclæna gæst leore on þa stowe, ac þær sy soðfæstnes *ond* rihtwisnes; ond gif hwelc mon fæste oððe nyhtwæccan dó oððe his synne wepe on þæm dæge minre þrowunge, sele þu þæm monnum gode mede. drihten, gif hwilc mon hæbbe micle scylde, *ond* he cyme on cyrican *ond* he þa andette on minum naman, adylga þu, dryhten, þæs mannes scylde, *ond* he sy hwittra þonne snáw. *ond* gif hwilc mon wille féran ofer sæs yðe, *ond* he þonne ne mæge *ond* he wepende me gecíge, geful-

1. ætywde C.
2. healledura C.
3. hæl C; hire] þ him wære C.
5, 6. on Galwala — syndon *om.* C.
6. geond midd. *om.* C.
7. fifteoðan C; quirices C.
8. moder C; heo þrowode C.
9. befon C.
10. cilicio C.
13. quiricus C; monað C.
16. drihten god] dñe ðs C. *The three accents in* B *by a later hand.*
17. swa] *large initial* B, 7 swa C; syle C; him mede C.
18. hwylcere C; gemærsod C.
19, 20. ond h. win *om.* C.

up his ghost; and three days after this he appeared before the emperor's door, called to him and told him that hell was opened and its punishments ready for him, and bade him hurry to them; immediately afterwards the emperor died. The relics of this bishop are in Gaul in the town of Vienne, and they are highly celebrated all over the world.

July 15. St. Cyriac and St. Julitta.

On the fifteenth day of the month is the festival of the holy child St. Cyriac and of his mother St. Julitta; they suffered a very noble martyrdom for Christ. The prefect Alexander ordered them to be arrested in the town called Tarsus, that is in the province of Cilicia, and he began to afflict them with dreadful tortures on account of their Christian faith. Yet he was not able to overcome them with any of them. The child St. Cyriac was three months short of its third year, when it first began to be martyred. When the holy child perceived that the end of their lives was approaching, it prayed to God and spoke thus: 'O Lord God, deem it worthy to hear me. Whichever man builds a house of prayer for me, give thou him a reward in heaven. In whichever place my memory be glorified, multiply thou, O Lord, all over the world the corn of these people and their wine and their worldly means, and may death of cattle or sickness or hunger after bread not be met in their place, nor may the unclean spirit come there, but there be truthfulness and righteousness. If any man fast or keep awake at night or deplore his sins on the day of my martyrdom, give thou these men a good reward. O Lord, if any man be burdened with awful sin, and he come to church and confess it in my name, blot thou out, O Lord, the sin of this man, and may he be whiter than snow. If any man be about to travel over the waves of the sea, and he then be unable to do so and he invoke me with tears,

20. speda C.
21. nytena cwealm C; leore *om.* C.
22. stowe ne gewyte C; ond: *large initial* B; hwylc C.
23. nytte w. B (*first* t *altered to* h *by later hand*); synna C.
24. syle C; gode *om.* C; ond *om.* B.
25. mon *and* micle scylde *om.* C.
26. driht C; scylde] synne C.
27. he° B; hwittre C; mon sig þ C.
28. cige C.

tuma þu, drihten, him. *ond* gif hwilc mon sy from deofle geswenced, *ond* he cyme to cyrican *ond* him þær gebidde on minum noman, sele þu, dryhten, þæm mildheortnesse. *ond* gif hwilc mon owiht bringe to ælmessan to cirican on minum noman, forgif þa þæm mede on worold worlda.' þa com stefn of heofonum þus cweðende: 'ic selle minne fultum eallum þæm þe me gecegað þorh þinne noman.' *ond* þa onsende þæt cild his gast to heofonum mid micle leohte, *ond* his modor onsende hire gast noht longe æfter þon, *ond* heo wunað nu á on ecnesse on godes rice.

July 17. St. Speratus.

On þone seofontegðan dæg þæs monðes bið þæs biscopes tid þæs noma is *sancte* Speratus; se þrowade martyrdom for Criste on Cartagine þære miclan ceastre mid ealle his biscophirede ge mid werum ge mid wifum.

July 18. St. Symphorosa and her seven sons.

On þone eahtategeðan dæg þæs monðes bið þære wudewan tid *sancte* Simphorosan, seo þrowade martyrdom for Criste mid heora seofon sunum. þara suna naman wæron Crescens *ond* Julianus, Nemesius *ond* Primitivus, Justinus *ond* Stacteus *ond* Eugenius; æt þara lichoman gewurdon monegu heofonlico wundru.

July 19. St. Christina.

On þone nigenteğðan dæg þæs monðes bið þære æðelan fæmnan gemynd þære noma wæs *sancta* Cristina. seo wæs on þære ceastre þe is nemned Týro, *ond* sona swa heo wæs ændlefen geára, þa lufade heo Crist *ond* on hine gelyfde. þa het hire fæder Urbanus hi bewyrcean on anum torre mid twelf þeowennum, *þæt* nænig wer hi scolde geseon butan him anum, *ond* he het wyrcan gyldeno godgeld *ond* scolfrene, *þæt* heo sceolde þa weorðian æfter hæðnum þeawum.

1. him dryhten C.
2. cyrcan C.
3. syle C; mon *om.* C.
4. bringe] gesylle C; ælmyssan 7 bringe C; circan C.
5. ealra worulda woruld C; þa: *large initial* B C.
6. cigað C.
7. þurh C; ond *om.* C.
8. micele C; lechte B.
9. hig wuniað C; á *om.* C.
10. seofonteoðan C.
11. sancte *om.* B; se] he C; speratis C, sperati B.

help thou him, O Lord. If any man be plagued by a devil, and he come to church and pray there in my name, bestow on him mercy, O Lord. If any man bring a thing to church as charity in my name, grant thou him a reward in the world to come.' Then a voice came from heaven, speaking thus: 'I shall give my help to all those who invoke me in thy name.' After this the child sent forth its spirit to heaven in great glory, and its mother not long afterwards gave up her ghost, and now she lives eternally in the realm of God.

July 17. St. Speratus.

On the seventeenth day of the month is the festival of the bishop whose name is St. Speratus: he suffered martyrdom for Christ in the large town of Carthage with his whole episcopal household, with men as well as with women.

July 18. St. Symphorosa and her seven sons.

On the eighteenth day of the month is the festival of the widow St. Symphorosa, who suffered martyrdom for Christ with her seven sons. The sons' names were Crescens and Julianus, Nemesius and Primitivus, Justinus, Stacteus and Eugenius: at their bodies there happened many divine miracles.

July 19. St. Christina.

On the nineteenth day of the month is the commemoration of the noble maiden whose name was St. Christina. She lived in the town called Tyrus, and as soon as she was eleven years old, she loved Christ and believed in him. Her father Urbanus ordered her to be shut up in a tower with twelve servants, that no man should see her except himself, and he ordered gold and silver idols to be made, that she might worship them after the pagan custom. Then

14. ehtateoðan C; þære] þara B.
15. scă Cimphorosa C.
16. nama C; crescentes B C; iolianus B.
17. nemesi C; Stacteus] sacsius B, sactius C.
19. nigonteoðan C.
20. sancta *om.* C.
21. swa] þa C: geare C.
22. gelyfde on hine C.
23. belucan C.
24. ne sceolde C; he *om.* C; godas C.
25. bræc C; godgeldum] onlicnyssum C.

þa abræc þæt mægden *þæt* gold *ond þæt* seolfor of þæm godgeldum *ond* hit wearp of þæm torre þearfendum monnum. þa yrsode se fæder swiðe forðon, *ond* he het gebindan þæm mægdene stan on swiran on æfenne *ond* hi sændan on sæ. þa onfengan godes englas hire, *ond* heo eode mid him ofer þæt wæter. þa on midde niht ætywde hire micel mon *ond* ondyrsnlic gongende ofer þæs sæs ýðe, *ond* he wæs hæbbende brun basone gegyrelan *ond* wuldorlicne beag on his heafde, ond he cwæð to hire: 'ic eom Crist þone þu lufast.' *ond* he þa dypte hi þriwa on þære sæ *ond* cwæð: 'Cristina, ic þe fullwie on minne god fæder *ond* on mec, his efenecne sunu, *ond* on þone halgan gast'; *ond* he þa sealde hi *sancte* Michaele, *ond* he hi lædde to þære eorðan. *ond* on mergenne, þa hire fæder Urban*us* eode to his gerefærne, þa geseah he *þæt* heo eode bi þæm sæ to þære ceastre; *ond* hwæðre eft heo þurh martyrdom hire gast onsende to god on heofona ríce.

July 19. St. Arsenius.

On þone ilcan dæg bið þæs fæder tid þe is nemned *sanctus* Arsenius. þæs þeaw wæs þæt he wacude ealle niht, *ond* þonne he nede sceolde slapan on ærne morgen for þære mænniscan gecynde, þonne cwæð he to þæm slæpe, 'cym, þu yfla þeow;' þonne ofereode se slæp hine hwon þær he sæt, *ond* he sona eft aras. cwæð sum halig biscop, þa he wæs on sawlunga, be þeossum fæder; 'Arsenius, þu wære eadig, forðon þu hæfdest á þas tid beforan þinum eagum.'

July 21. St. Victor of Massilia.

On þone an *ond* twentegðan dæg þæs monðes bið *sancte* Victores tid þæs martyres *ond* þreora cempena mid hine. þa gelyfdon hi gode þurh þa wundra þe hi æt him gesegon, *ond* forðon hi wæron þrowiende mid hine martyrdom. heora naman wæron

2. wearp hit C. 3. on] to hire C. 4. æfen 7 het hi C; hire godes englas C. 7. he] se C; gegyrlan C. 8. ond: *large initial* B. 9. þriwa hi C. 10. fullie C; on me C. 12. morgen C. 14. be þære C; heo *om.* C. 18. slapan sceolde C. 19. yfela ðeaw C. 20. hine hwon se slæp C; eft sona he C; cwæð: *large initial* B.

the maiden broke off the gold and silver from the idols and threw it from the tower to indigent people. Her father was very angry about it, and he ordered that a stone be fastened to the maiden's neck in the evening and that she be thrown into the sea. There God's angels received her, and she walked over the water with them. In the middle of the night a tall and venerable man appeared to her walking over the sea-waves; he wore a garment of dark purple and on his head a wonderful crown. He said to her: 'I am Christ whom thou lovest.' Then he dipped her three times into the sea and said: 'Christina, I baptise thee in the name of God, my father, and in my own, his co-eternal Son's, and in the Holy Ghost's.' Then he delivered her up to St. Michael, who brought her to the land. In the morning, when her father Urbanus went to his court-house, he saw her walking to the town over the sea; and nevertheless afterwards she sent forth her spirit to God in heaven as a martyr.

July 19. St. Arsenius.

On the same day is the festival of the father who is named St. Arsenius. It was his custom to be awake all night, and when he needs must sleep at day-break for nature's sake, he said to the sleep: 'Come, thou bad servant.' Then sleep came over him for a short while where he was sitting, and soon he rose again. A holy bishop, when he was on the point of expiring, said of this father: 'Arsenius, blessed wert thou, for ever hadst thou this hour before thine eyes.'

July 21. St. Victor of Massilia.

On the twenty-first day of the month is St. Victor the martyr's festival and of three soldiers with him. They believed in God on account of the miracles they saw of him, and therefore they suffered martyrdom with him. Their names were Theoderius[1],

21. sawlenga B; sawlunge C.
24. *large initial om.* B; twentigoðan C.
25. hine] him C.
26. on god C; gesawon C.
27. hine] him C; wær (!) C.

[1] Dotherius or Deutherius in most of the Latin versions.

Theoderius *ond* Felicianus *ond* Alexandrus. þæs Victores lichoma resteð on Massilia þære ceastre.

July 22. St. Mary Magdalen.

On þone tu *ond* twentegðan dæg þæs monðes bið *sancta* Marian tid þære Magdaleniscan. seo wæs ærest synnecge, *ond* heo wæs mid seofon deoflum full, *þæt* wæs mid eallum uncystum. ac heo com to urum drihtne þa he wæs mon on eorðan, þær he wæs æt gereordum on sumes Iudisces leorneres huse, and heo brohte hire *alabastrum*, *þæt* is hire glæsfæt, mid deorwyrðre smyrenisse, *ond* þa weop heo on þæs hælendes fotas *ond* drigde mid hire loccum *ond* cyste *ond* smyrede mid þære deorwyrðan smyrenisse. þa cwæð se hælend to hire: 'þe syndon þine synna forlætene, ac gang on sibbe.' *ond* heo wæs siððan Criste swa gecoren, þæt he æfter his æriste ærest monna hine hire æteawde, *ond* heo bodade his ærist his apostolum; *ond* æfter Cristes uppastignesse heo wæs on swa micelre longunge æfter him, *þæt* heo nolde næfre siððan nænge mon geseon; ac heo gewát on westenne *ond* þær gewunade þritig geára eallum monnum uncuð. ne heo næfre æt mænniscne mete ne heo ne dranc, ac æt gehwelcre gebedtide godes englas coman of heofonum *ond* læddan hi on þa lyft, *ond* heo þær gehyrde þære heofonlican wynsumnesse dæl, *ond* þonne gebrohtan hi hi eft on hire stanscræfe, *ond* forðon hi næfre hingrede ne ne þyrste. *ond* þa æfter þrittegum geara gemette hio sum halig mæssepreost on þæm westenne, *ond* he hi gelædde on his cyrican *ond* hire husl gesealde; *ond* heo onsende hire gast tó gode, *ond* se mæssepreost hi bebyrgde, *ond* micele wundra wæron oft æt hire byrgenne.

July 22. St. Apollinaris.

On þone ilcan dæg bið þæs biscopes þrowung þæs noma wæs *sanctus* Apollinaris. þone *sanctus* Petrus self gelærde *ond* hine to biscope gehalgode *ond* hine þa gecyste *ond* hine onsænde to

1. ðeoðerius C.
2. in messilia C.
3. twa 7 twentigoðan C.
5. mid *om.* C.
7. gereordum on *and* iudisces *om.* C.
9. fét B.
11. ac *om.* C.

Felicianus and Alexander. The body of this Victor rests in the town of Massilia.

July 22. St. Mary Magdalen.

On the twenty-second day of the month is the festival of St. Mary Magdalen. She was first a sinner, and she was possessed with seven devils, that is with all faults. But she came to our Lord, when he was a man on earth, as he was sitting at a meal in the house of a Jewish scribe, and she brought her *alabastrum*, that is her glass vessel, with precious ointment; she dropped her tears on the Saviour's feet and dried them with her locks and kissed and anointed them with the precious ointment. The Saviour then said to her: 'Thy sins are forgiven thee, depart in peace.' And since she was so dear to Christ, that after his resurrection he appeared to her first of all people, and she announced his resurrection to the apostles. After Christ's ascension she had such a great longing after him that she could no longer look on any man; but she went into the desert and lived there thirty years unknown to all men. Never did she take human food, nor did she drink, but always at the time of prayers angels came from heaven and led her up into the air, and there she heard something of the heavenly joys, and then they brought her again to her cave in the rocks: therefore she never hungered nor thirsted. After thirty years she was found in the desert by a holy mass-priest, who conducted her to his church and gave her the sacrament; then she sent forth her spirit to God, and the mass-priest buried her, and great miracles often happened at her grave.

July 22. St. Apollinaris.

On the same day is the martyrdom of the bishop whose name was St. Apollinaris. St. Peter taught him himself, consecrated him as a bishop, kissed him and sent him to the town named

13. ætywde C.
14. æriste C.
16. nænigne C; wunade C.
18. gehwylcre C.
20. *First* hi *om.* B.
22. hio] heo (i *over* e) B; hig C.
27. scūs *om.* C.; þæne C; svlf C.
28. gecyste: ge *added later on* B.

þære byrig þe is nemned Rauenna. *ond* he sona æt fruman gehælde blindne mon, *þæt* he mihte geseon, *ond* þurh *þæt* micel folc he gecyrde to fullwihte: *ond* he stefnde godes cyrican *ond* godes gesomnunga on þære byrig eahta *ond* twentig geára, *ond* þa geþrowade martyrdom for Criste on þæs caseres dagum þe wæs nemned Vespassianus.

July 25. James son of Zebedee.

On þone fif ond twentegðan dæg þæs monðes bið þæs apostoles gemynd *ond* þæs godes ærendwreocan *sancte* Iacobes, se ealra þara ap*ostol*a ærest geþrowade for Criste. þes Iacobus wæs þæs ealdan fæder sunu se Zebedæus wæs háten, *ond* he wæs Iohannes broðor þæs godspelleres *ond* he wæs fiscere ærest, ac he þa forlet þa nett *ond* his fæder mid scipe on sæ þa hine Crist to him cegde of þæs sæs ofre, ond he wæs Criste se leofesta þegn to sancte Petre *ond* Iohanne his breðer. þes Iacobus ærest monna Hispanias þa elreordegan þeode (þa syndon on middangeardes westdæle neah þære sunnan setlgonge) he hi gelærde to Cristes geleafan. þone Iacob*um* se wælgrimma hyrde acwealde mid sweorde, ac Crist gefremede his gast to þæm heofonlican heanessum.

July 27. St. Simeon.

On þone seofon *ond* twentegðan dæg þæs monðes bið þæs miclan muneces geleornes *sancte* Symeones. þa he wæs þreottene geara cniht, þa læswede he mid his fæder sceapum *ond* þa heold. þa geseah he sume godes cyrican; þa forlet he þa sceap *ond* arn to þære godes ciricean. þa geherde he þær rædan godes béc; þa frægn he ænne ealdne mon hwæt *þæt* wære. þa cwæð se ealda mann: 'hit is monna sawla gestreon *ond* þa þeawas þe mon sceal on mynstre healdan.' þa eode he sona of þære cyrican to sumes haliges abbodes mynstre, se wæs on naman Timotheus, *ond* læg

2. blinde men þ hig mihton C.
2, 3. he gecyrde m. f. C; sterde C.
4. gesomnunge C.
7. twentigoðan C.
8. ærendracan C; iacobus C.
10. zebedæg (l) B, zebedei C nemned C.
12. crist hine C; gecigde C.
13. þæs *om.* B.
14. hispanius C.
18. geferede C.
19. twentygoðan C.

Ravenna. Immediately at the beginning he cured a blind man, so that he could see, and thereby he brought many people to baptism: and he had the government of God's church and God's congregations in that town eight-and-twenty years, and then he suffered martyrdom for Christ in the days of the emperor who was called Vespasianus.

July 25. James, the son of Zebedee.

On the twenty-fifth day of the month is the commemoration of St. James, the apostle and messenger of God, who suffered for Christ first of all the apostles. This James was the son of the old father, Zebedee by name, and the brother of St. John the Evangelist. He was first a fisherman, but he left the nets and his father with a ship on the sea, as Christ from the sea-shore bade him come to him, and he was the disciple most beloved by Christ after St. Peter and his brother John. This James as the first of men converted the barbarous nation of Spain (they live in the western part of the world near the setting of the sun) to the faith of Christ. This James was killed by the cruel Herod [1] with a sword, but Christ conducted him to the heights of heaven.

July 27. St. Simeon.

On the twenty-seventh day of the month is the decease of the celebrated monk St. Simeon. When he was a boy of thirteen years, he fed his father's sheep and watched them. When he saw a certain church of God, he left the sheep and hastened to the church of God. When he heard the gospel being read there, he asked an old man what it was. The old man said: 'It is the gain of human souls and the rites that are to be observed in a monastery.' Then at once he went away from the church to the monastery of a certain holy abbot called Timotheus, and lay there five

20. gewytennys C; symeonis C; geare C.
21. mid *om.* C. 22. cyrcan C. 23. cyrcan C; gehyrde C.
26. he *om.* B; cyrcan C.
27. se: *large initial* B; timothei C.

[1] Herod is rightly conjectured by Cockayne. The original MS. probably had her°de or herde.

fif dagas beforan þæs mynstres geate, swa he ne æt ne ne dranc, ac he bæd ingonges. þa underfeng se abbod hine on *þæt* mynster; þa geleornede he his saltere on feower monðum, *ond* sona he lifde on swa heardum life for gode *þæt* þa broðor þæs mynstres cwædon to þæm abbode: 'to hwon gelæddest þu þysne mon to ús, forðon ne magon we araefnan his hearde þeáwas?' þa gewat he of þæm mynstre deagollice on sume dune, *ond* he stod þær on drygum stane þreo geár; ealra geara he stod on þæm westenne seofon *ond* feowertig. sume geáre him bærst micel wund on oðrum þeo, *ond* he stod þurh ealne þone geár on ánum fét; *ond* he dyde monig heofonlic wundor, þa sendon ealle swiðe lange to areccanne, *ond* nu gýt eastdæles men swergiað þurh his noman, *ond* ne geþristlæcað hi ó *þæt* hi mánswergen on his noman.

July 28. St. Nazarius and St. Celsus.

On þone eahta *ond* twentigðan dæg þæs monðes bið þæs martyres gemynd *sancte* Nazari *ond* his cnihtes þæs noma wæs *sancte* Celsi. þa sum dema het weorpan on sæ, forðam þe hi noldon forlætan Cristes geleafan. þa eodon hi ofer þæt wæter swa hi eodan on drygre eorðan, *ond* hi dydon moni oðer wundor, *ond* heora lichoman restað on þære byrig Mediolana.

July 29. St. Lupus.

On þone nigon *ond* twentegðan dæg þæs monðes bið þæs biscopes gemynd *ond* his geleornis þe is nemned *sanctus* Lupus. se wæs ærest lange on læwdum hade geseted, *ond* he wæs siofan geár on gesinscipe geseted ær his biscopdome, *ond* he wæs eft on his biscopdome on swa micelre fullfremednesse *þæt* he hælde laman mid his gebedum *ond* dumbe mæn *ond* deafe *ond* sweltendum monnum heora lif geedneowade. *ond* he self lifde on gneaðum woroldlife for gode: án tunece wæs his gegerela, *ond* þæt wæs hæren, *ond* beren hlaf wæs his gereorde, *ond* þæt hwilum ymb twa

6. heardan C.
8. ealra: *capital letter* B.
9. sume: *capital letter* B, 7 sume C; gebærst C; micel *om.* C.
11. syndon C.
13. 6] na C; hi æfre C; manswergion C.
14. twentigoðan C.
18. dryge B; dydon] deodan B (*d inserted above the line*); mænig C.

days before the monastery's gate without food or drink, asking for admission. Then the abbot received him into the monastery: there he learned his psalter in four months, and soon he led such an austere life before God that the brethren of the monastery said to the abbot: 'Wherefore didst thou bring this man to us, since we cannot bear his rigorous ways?' Then he secretly went away from the monastery to a hill, and he stood there three years on a dry stone: altogether he stood forty-seven years in the desert. In one year, a large wound broke open on one of his hips, and he stood the whole year on one foot. He performed many a divine miracle, which are all too long to relate, and even now men in the East swear by his name, and they never dare to commit perjury when they swear by his name.

July 28. St. Nazarius and St. Celsus.

On the twenty-eighth day of the month is the commemoration of the martyr St. Nazarius and of his servant whose name was St. Celsus. A certain judge ordered them to be thrown into the sea, because they would not renounce the Christian religion. Then they walked over the water, as if they were walking on dry land, and they performed many other miracles. Their bodies rest in the town of Milan.

July 29. St. Lupus.

On the twenty-ninth day of the month is the commemoration and the decease of the bishop who is named St. Lupus. At first he lived a long time as a layman, and he was married seven years before he became a bishop, and again in his bishopric he was of such great perfection that by his prayers he healed lame and dumb and deaf men and renewed the life of the dying. He lived himself a frugal life in the sight of God: one tunic was his garment, and that was made of hair, and barley bread was his food, and that sometimes for two days: but he always prayed with tears

20. twentigoðan C.
21. gemynd 7 his *om.* C; gewitennes C.
22. lange *om.* B; læwedum C.
25. gebede C; 7 deafe *om.* B.
26. sylf C.
27. 7 his gegyrla wæs an tunece C; ond þæt] seo C.
28. gereord C; ymbe twegen dagas C.

niht; ac he á wunode on wependum gebedum *ond* mid ælmessum him ceapode eces ríces. Þæs biscopes lichoma resteð on Trecassina þære byrig, *þæt* is on ure geþeode æt Triticum.

July 30. St. Abdo and St. Sennes.

On þone þritegðan dæg þæs monðes bið þara æðelra wera tíd Abdo *ond* Sennes, *þæt* wæron twegen cristne ealdormenn on Persc-wara mægðe. Þa het Decius se casere hi gebindan, forðam þe hi on Crist gelefdon, *ond* he het hi lædan to Rome *ond* þær deoflum geldan. Þa hi *þæt* noldon, þa het he hi nacode sendan on wildra deora geweald. Þa weop eall Romana dugoð for þære dæde, forðon þa weras wæron wlitige *ond* fægres lichoman. Þa noldon þa wildan déor him onhrinan for godes ege, ac þurh oðerne martyrdom hi heora lif geendedon, *ond* hira lichoman restað on Rome.

Þonne se monað bið geendod þe we nemnað se æftera liða, þon*ne* bið seo niht eahta tida lang, *ond* se dæg sextene tida.

August.

On þam eahtoðan monðe on geare bið an *ond* þritig daga. Þone monað mon nemneð on leden Agustus monað. Romana duguð hine ne*m*de æryst þy noman, forðon þy ærestan dæge þæs monðes he getrymede Romana cynedóm *ond* oferswiðde þa þe ár þæt towurpon; *ond* on ure geþeode we nemnað þone monað weod-monað, forðon þe hi on þam monðe mæst geweaxað.

August 1. The Maccabees.

On þone ærestan dæg þæs monðes bið þara martyra tid þe we ne*m*nað Machabeos; *þæt* wæron seofon gebroðor *ond* heora modor, þa geþrowedon deað for þære ealdan á bebode ær Cristes acenned-nysse. Antiochus, se oferhygdiga cyning, nydde hi *þæt* hi æten swynen flæsc; *þæt* wæs godes folce forboden on þære ealdan á, ac hit Crist eft geclænsode þurh his tocyme. Þa hi þa *þæt* ne ge-

1. wunode á C.
2. him] he C; þæs biscopes] þyses C; in tercassina C.
3. æt ticum C.
4. þryttygoðan C.
5. cristene C; perswara C.
7. Crist *on eras.* B; gelyfdon C.
8. gyldan C.
10. fægeres C.
11. hyra æthrinan C.

and with alms he purchased the kingdom of heaven. This bishop's body rests in the town of Tricassae, that is in our language at Troyes.

July 30. St. Abdo and St. Sennes.

On the thirtieth day of the month is the festival of the noble men Abdo and Sennes: they were two Christian chieftains in the country of the Persians. The emperor Decius commanded them to be bound, because they believed in Christ, and to be brought to Rome and there to sacrifice to the idols. As they would not do that, he ordered them to be brought naked into the presence of wild animals. Then all the men of Rome wept for this deed, because the men were handsome and fair in appearance. The wild beasts would not touch them for fear of God, but by another torture they ended their lives, and their bodies rest at Rome.

When this month is ended that we call the latter Liða, the night lasts eight hours, and the day sixteen hours.

August.

In the eighth month of the year there are thirty-one days. This month is called in Latin the month of Augustus. The Roman people first called it by that name, because on the first day of the month he established the Roman empire and overthrew those who formerly had destroyed it; in our language we call the month weedmonth, because in this month they grow most of all.

August 1. The Maccabees.

On the first day of the month is the festival of the martyrs whom we call the Maccabees; they were seven brothers and their mother who suffered death according to the command of the old law before the birth of Christ. Antiochus, the haughty king, urged them to eat hog's flesh: that was prohibited to God's people under the old law, but Christ made it clean again by his

13. geendon (!) B.
14. eahta] ·VIII· B, ehta C; sextene] ·XVI· B, syxtyne C.
15. an ·XXXI· B.
16. monað *om.* C.
17. ærest C; þy] þam C; þy] on ðam C.
18. getymbrede C.
22. machabeorum C; gebroðru C.
24. antiochius C; ofermodega C; æton swynes C.
26. crist hit C; hi þa] hi C.

þafedon, þa het he æghwylcne æfter oðrum acwellan ondryslicum witum. þa hyra syxe wæron acwealde beforan þære meder, þa cwæð heo: 'nat ic hu ge ætywdon on minum innoðe: ne forgeaf ic eow gast ne lif, ac middangeardes scyppend, se eow agyfð eft gast *ond* lif mid mildheortnesse on domes dæge.' þa gýt wæs se gingesta to lafe; þa swor se cyning þæm *þæt* he wolde hine weligne gedon, gif he hine wolde oncyrran from godes æ. þa onhylde seo modor hig to þam cnihte *ond* cwæð: 'sunu min, myltsa me *ond* onfoh deaðe *þæt* þu si efenmedome þinum broðrum.' þa cwæð se cniht to þam cyninge: 'ic sylle mine sauwle *ond* minne lichoman for usse fædera þeodscipe, swa mine broðor dydon.' þa het se cyning þone hyra ealra grimlicost acwellan *ond* þa modor ealra neahst. *ond* þa sona æfter þon þa gefeol hine se ofermodiga cyning of his scride: þa afulode he sona, swa þæt nænig mon ne mealhte aræfnan þone stenc ne furðor he sylfa; ac he aweol eal wyrmum *ond* carmlice swealt on elþeodigum muntum. se wæs ær swa oferhydig *þæt* him wæs gesewen *þæt* he mealhte on scipe liðan on eorðan *ond* mid his fotum gangan on wid sæ *ond* mid his handum gerécean heofenes tungol.

August 1. St. Germanus.

On þone ylcan dæg bið *sancte* Germanus geleornys þæs bisceopes, se com on þas Bretene ofer sæ on Brytwala dagum; *ond* he dyde her monegu wundor ge on sæ ge on eorðan, *ond* his dæda syndon awritene ealle mid endebyrdnesse on Ongelcynnes bocum.

August 1. St. Eusebius of Vercelli.

On þam ylcan dæge byð þæs biscopes tid *sancti* Eusebii. he wæs þære burge bisceop Vercellensis, *ond* him wæs on swefne geywed hwylce dæge he sceolde to Criste geleoran. he seah on slæpe *þæt* he on flyhte wære on þam Kalendas dæge Augustus, *þæt* ys on

3. ywdon C; on *om.* C; minum: n *above the line* B.
4. ac dyde C; eft agyfð C.
5. dæg C.
6. hyne wolde C; weligne—wolde *om.* C.
7. gecyrran C; from cristes geleafan (!) 7 fram C.
8. to þ. cn. *om.* C.; to þam *twice* B.
11. ure C; broðro C.
12. cing B; wælgrimlicost C.
13. nehst C; oferhydiga C.

coming. When they would not assent to this, he ordered every one of them after the other to be executed with horrible tortures. When six of them had been killed in the presence of their mother, she said: 'I know not how ye appeared in my womb: I did not give ye soul or life, but the Creator of the world, who in his mercy will give you soul and life again on Doomsday.' Then the youngest was still left: the king assured him by an oath that he would make him wealthy, if he would turn his mind from the law of God. Then the mother bowed down to the youth and said: 'My son, have compassion on me and submit to death, that thou mayest be just as worthy as thy brothers.' The youth then said to the king: 'I lay down my soul and my body for the law of our fathers, as my brothers have done.' Then the king ordered him to be killed most cruelly of all and the mother last of all. Soon after this the haughty king fell from his chariot: then he soon became rotten, so that nobody could bear the stench any more than he himself; but he was all covered with worms and died wretchedly in the mountains abroad. He was formerly so arrogant that he thought he might travel over land on a ship and walk on the wide ocean with his feet and reach with his hands the stars of heaven.

August 1. St. Germanus.

On the same day is the decease of the bishop St. Germanus, who came over the sea to Britain in the days of the Celtic Britons; he performed many miracles on the sea as well as on land, and his deeds are all described in their order in the history of the English people.

August 1. St. Eusebius of Vercelli.

On the same day is the festival of the bishop St. Eusebius. He was bishop of the town of Vercelli, and in his sleep it was revealed to him on which day he was to depart to Christ. He saw in his sleep that he was in flight on the calends of August, that is on the

14. 7 þa C.
15. apolian C; furðor *om.* C.
19. geræcan C.
20. gewytennys C; þæs halgan C.
21. on *om.* C.
22. her] ær C; sæ] é C.
24. þone y. dæg C.
25. biscoep þe is nemned C; onywed C.
26. gewítan C.
27. dæge ðe is cweden kalendas C.

þone dæg æt hlafsenunga, *ond* he þa gefleah on swiðe heage dune. þæt swefn him tacnode þy ylcan dæge þæt hit sceolde beon his lifes ende þurh martyrdom, *ond* his gast gefleogan to heofena heah-
4 nysse.

August 2. St. Stephanus.

On þone æfteran dæg þæs monðes bid *sancte* Stephanes þrowung þæs papan. he wæs gemartyrod on Valerianus tidum þæs caseres, *ond* his lichoma is bebyrged in Calistes mynstre æt Rome. þes
8 papa gesefte þæt mæssepreostas *ond* diaconas ne sceoldon brucan gehalgodra mæssehrægla to nænegum woroldbroce ne nó buton on cyricean anre.

August 2. St. Theodota.

On þone ylcan dæg byð þære wydewan þrowung mid hyre þrym
12 sunum þære nama ys Theodota, *ond* hyre yldesta sunu is nemned *sanctus* Euodius; hi wæron in þære mægðe Biðinia *ond* in þære byrig seo is nemned Necia. þære burge ealdormon, se wæs on naman Necitius, he het sumne scandfulne man, se wæs on naman
16 Hirtacus, bysmrian þa halgan wydewan mid hys fyrenlustum. þa he hyre nealæhte, þa stod hyre big iong man fæger mid gyldenum hræglum gegyred; þæt wæs godes engel, se hine sloh mid his fyste on þæt næsþyrl þæt þær utfleow ungeendod blod, *ond* seo
20 halige wydewe æfter þam þurh fyr geendode hyre lif mid hyre þrym sunum.

August 3. Discovery of the body of St. Stephen.

On þone þryddan dæg þæs monðes byð mærsod *sancte* Stephanes lichoman gemetnes þæs ærestan martyres: se wæs gemeted
24 þurh sumne mæssepreost, se wæs on naman Lucianus. se wæs sume frigeniht in cyricean; þa on þa þriddan tíd þære nihte

1. heahe C.
2. getacnode C.
3. gefleah C.
5. dæg *om.* B; stefanus B; ðrowong B (*a* v *over* o).
6. tidum] timan C.
7. is *om.* B.
8. sceal (!) C.
9. nanū C; woroldbrýce C; ne nó *om.* C.
10. cyrcan C.
11. þrym: r *above the line* B.
12. theotote C; is] wæs C; nemded B.
13. efodus C; 7 hi C; in] on C; in] on C.

day of the blessing of loaves [Lammasday][1], and that then he flew up to a very high mountain. The dream showed him that on the same day there would be an end of his life by martyrdom, and that his spirit should fly to the heights of heaven.

August 2. St. Stephanus.

On the second day of the month there is the passion of the pope St. Stephanus. He was martyred in the time of the emperor Valerianus, and his body is buried at Rome in the minster of Calixtus. This pope decreed that mass-priests and deacons should not put consecrated surplices to any worldly use whatever except in church alone.

August 2. St. Theodota.

On the same day is the martyrdom of the widow with her three sons whose name is Theodota. and her eldest son is called St. Euodius; they lived in the province of Bithynia and in the town called Nicæa. The prefect of the town, Necitius by name, bade an infamous man named Hyrtacus defile the holy widow with his sinful lust. As he approached her, a handsome young man clad in golden garments stood near her: that was God's angel, who hit him with his fist on the nostril that blood flowed out unceasingly; and after this the holy widow's life was ended by fire together with her three sons.

August 3. Discovery of the body of St. Stephen.

On the third day of the month the discovery of St. Stephen the first martyr's body is celebrated. It was found by a mass-priest named Lucianus. When he was in church on a Thursday night, Gamaliel's ghost appeared to him at the third hour of the night, he

14. genemned necie C; se *om.* C.
15. nicetius B; he: *capital letter* B.
17. genealæhte C; sum fæger geong man C.
18. his: i *above the line* B, *om. in* C.
19. næsþyrlo C; ungeendod—fyr *om.* B.
20. ungeendode B.
22. gemærsod C; sc̃s C; stehpanes B.
23. myttynge C; se: *capital letter* B.
25. on cyrcan C.

[1] Cockayne here refers to Leechdoms v. iii, p. 290.

ætywde him Gamalielis gast healfslæpendum *ond* him þriwa onhrán mid gyldenre gyrde *ond* him to cwæð: 'Luciane, Luciane, Luciane, gang saga þisum biscope in Jerusalem þæt he do Stephanus lichoman up of eorðan; saga him þæt he ys on *twentigum* milum from Hierusalem neah þam tune þe ys nemned Cafargamalam on þam lande þe is cweden Lagabra.' þa sæde se mæssepreost þæt þam biscope; þa sende se biscop hine *ond* oðre halige weras mid him; þa dulfon hi in þære ylcan stowe, þa gemetton hi stán mid eorðan bewrigenne, þa wæs on þam awriten: her is se godes[þeow] Stephanus. þa sægdon hi þæt þam biscope, þa com he þider mid oðrum halgum bisceopum; þa ontyndon hi þa þruh, þa com þær út micelre wynsummesse stenc, *ond* monige untrume men þær wæron sona hale gewordene. þa gelæddon hi þone lichoman in Hierusalem; hit wæs ær þær singal druwung, *ond* sona æfter þam com geþuhtsum rén on eorðan.

August 5. St. Oswald.

On þone *fiftan* dæg þæs monðes bið *sancti* Oswaldes tíd, þæs cristenan kyninges, se ricsode *nigon* gear in Bretene, *ond* him sealde god mare rice þonne ænigum his foregengum. him wæron underþeodde þa *feower* þeoda þe syndon on Bretene, þæt syndon Brytwalas *ond* Peohtas *ond* Sceottas *ond* Ongle. Oswald endade his lif in gebedes wordum þa hine mon sloh, *ond* þa he feol on eorðan, þa cwæð he: '*deus miserere animabus;*' he cwæð: 'god, miltsa þu saulum.' his handa siondan ungebrosnode in þære cynelican ceastre seo ys nemned Bebbanburh, *ond* his heafod wæs gelæded to Lindesfearne ða, *ond* se lichoma ys elles in Lindesse mægðe æt Beardanegge, *ond* his wundor wæron miclo ge beheonan sæ ge begeondan.

2. cwæð him to C.
3. in] on C; stehpanus B.
4. $\overset{m}{\text{XX}}$ B.
5. mila C; cafarcamalã B.
6. dalagabar C.
8. 7 þa dulfon C; in] on C; Ða C.
10. stehpanus B; Ða C.
12. milcelre B, micel C.
13. geworden C.
14. in] on C; Hit B; sing. druw. ær þam C.
15. genihtsum C.
16. $\overset{an}{\text{·v·}}$ B; sc̃e C.

being half asleep, touched him three times with a golden rod and said to him: 'Lucianus, Lucianus, Lucianus, go and tell that bishop in Jerusalem to take up from the earth the body of St. Stephen; tell him that it is twenty miles from Jerusalem near the town called Cafargamala in the district named Dalagabra.' When the mass-priest had told it the bishop, he and other holy men were sent by him. When they were digging in the said place, they found a stone covered with earth on which was written: here lies Stephanus [the servant] of God. When they had made this known to the bishop, he came with other holy bishops, and after they had opened the coffin there came forth an exceedingly pleasant smell, and there many suffering people were immediately cured. Then they brought the body to Jerusalem; before this there had been a continual drought, and directly after that plentiful rain fell on earth.

August 5. St. Oswald.

On the fifth day of the month is the festival of St. Oswald, the Christian king, who reigned nine years in Britain, and God gave him greater power than any of his predecessors. Subject to him were the four tribes that are in Britain: these are the British Celts, the Picts, the Scots, and the English. Oswald ended his life with words of prayer when they slew him, and as he fell down upon the ground, he said: '*deus, miserere animabus.*' He said: 'God, have mercy on the souls.' His hands are undecayed in the royal town called Bamborough, and his head was brought to the isle of Lindesfarne, the rest of the body is at Bardney in the district of Lindsey, and his miracles were great on this side as well as beyond the sea.

17. cristinan B; ·VIIII· B; Brytene C.
18. foregengena C.
19. onderþeodde B (*first* o *partly erased*), underþeodded C; ·IIII· B; þa þe C; Brytene C.
20. geendode C.
21. on his gebedwordum C; mon: n *above the line* B; ond þa] ond C.
23. sindon C.
25. lindesfeare B, lindesfarena C; in] on C.
26. beardan ige C; micele C.

August 6. St. Sixtus.

On þone *sextan* dæg þæs monðes bið *sancti* Sixtes þrowung þæs papan in Rome mid his sex deaconum. Þone Syxtum nedde Decius se casere to Tiges deofolgilde. Þa cwæð he to þam deofulgylde: 'towyrpe þe Crist;' þa sona gefeol þæs deofolgyldes huses sum dæl. Þa het se casere hine gemartyrian mid his deaconum. *ond* his lichoma resteð in þam mynstre Calesti, *ond* his deaconas in þam mynstre Pretextate.

August 7. St. Donatus and St. Hilarinus.

On þone *seofoðan* dæg þæs monðes bið þæs biscopes þrowung *sancti* Donati *ond* þæs muneces mid him *sancti* Hilarini. he wæs biscop in þære ceastre Arretensi, *ond* þa he ærestan siðe mæssan sang, þa eodon þa hæðenan weras in to þære cirican *ond* toslogon his glæsenne calic. Þa gesomnode se bisceop þa brocu *ond* him to drihtne gebæd: þa wæs se calic eft swa gehal swa he ær wæs, *ond* þy ilcan dæge for þy wundre þær onfeng fulwihte *twa hund* monna *ond fif ond feowertig* monna.

August 8. St. Afra and St. Hilaria.

On þone *eahtoðan* dæg þæs monðes bið *sancta* Affran þrowung *ond* hire modor mid hire, þære noma wæs *sancta* Hilaria *ond* hire þreo þeowena. þa wæron on naman *sancta* Digna *ond sancta* Eunomia *ond sancta* Eutropia. sio Affra wæs ærest forlegorwif mid hire þeowenum, hio þa eft þeah gelyfde gode *ond* fulwihte onfeng þurh þa wundor þe heo geseah æt þam biscope *sanctus* Narcissus, ac se dema Gaius mid witum heo ongon æft nedan to hæðenscipe *ond* cwæð hire to: 'þu eart *meretrix*, þæt is forlegorwif, forðon þu eart fræmde from þara cristenra manna góde.' þa cwæð *sancta*

1. syxtan C, -VI- B; sc̄e C; mæsse 7 þrow. C.
2. in] In B, on C; mid] 7 C; his syx diacona myd hym C; nydde C.
3. to *om.* B; Tiges] þ he gelyfde on his C; -gild C.
4. tofeoll C.
5. gemartyrian: ge- *above the line* B.
6. in] In B, on C.
7. in] on C; mynþre B (nþ *on erasure*); p̄teextate C.
8. -VII- B; þreowung B.
10. in] In B, on C; awritensí B, aritensi C.
11. into] Into B, on C; cyrcan C.
12. glæsena C; þæge (!) brycas C.
13. gesund C.

August 6. St. Sixtus.

On the sixth day of the month is the martyrdom of the pope St. Sixtus in Rome with his six deacons. This Sixtus was pressed by the emperor Decius to worship Mars. Then he said to the idol: 'May Christ destroy thee:' and immediately a part of the 4
idol's temple fell down. Then the emperor ordered him to be martyred with his deacons; his body rests in the cemetery of Calixtus, and his deacons in the cemetery of Prætextatus.

August 7. St. Donatus and St. Hilarinus.

On the seventh day of the month is the passion of the bishop 8
St. Donatus and of the monk St. Hilarinus with him. He was bishop in the town of Arezzo, and when he celebrated mass for the first time, the pagans entered the church and broke his glass chalice. The bishop collected the fragments and prayed to God: 12
then the chalice was as whole again as it had been before. On the same day, two hundred and forty-five men received baptism on account of the miracle.

August 8. St. Afra and St. Hilaria.

On the eighth day of the month is the martyrdom of St. Afra 16
and of her mother named St. Hilaria with her and of her three servants, who were named St. Digna, St. Eunomia, and St. Eutropia. This Afra was first a harlot together with her servants, yet afterwards she believed in God and received baptism in consequence of 20
the miracles that she saw performed by the bishop St. Narcissus. But Gaius the judge tried by tortures to compel her again to become a pagan and said to her: 'Thou art *meretrix*, that is, a harlot: therefore thou art a stranger to the God of the Christian people.' 24

14. þy] þam ylcan C.
14, 15. ·cc· moñ 7 · xlv B.
16. ·viii· B; affan C.
17. modor] mor B; hilaia B.
18. þreo] feower C; eonomina B, eudomia C.
19. 7 sca theodote C; eotropia B, forlegoreswif C.
20. þeah heo C; eft þeah *om.* C; on god C.
21. þe *twice in* B; bisc. þe wæs nemned C.
22. æft *om.* C.
23. forlegoswif B.
24. fræmde] æmde B (*above the line two indistinct letters on erasure*).

Affra: 'Crist self sægde þæt he for þam synfullum monnum astige of heofenum on eorðan.' þa het se dema hi nacode gebindan to anum stęnge *ond* hi bærnan mid fyre, *ond* heo þæs dyde gode þancunga *ond* hire gast onsende; *ond* cristene men gemitton hire lichoman gesundne æfter þam fýre *ond* hine bebyrgdon on þære æfteran mile fram þære ceastre þe is nemned Augusta.

August 9. St. Romanus.

On þone *nigeðan* dæg þæs monðes bið þæs cempan tid se is nemned *sanct*us Romanus. se gelyfde on god, forðon þe he geseah godes engel stondan *ond* drygan mid sceatan *sancti* Laurentius limu, þa Decius se casere hine het swingan mid irenum gyrdum tyndehtum; *ond* he þa onfeng fulwihte *ond* geþrowade martyrdom for Criste, *ond* his lichoma is bebyrged æt Rome on þam lande Veránum.

August 10. St. Lawrence.

On þone *teogðan* dæg þæs monðes bið *sancti* Laurentius tid þæs archidiacones æt Rome. sé sealde monegum blindum men gesihðe, *ond* he gedælde eall þa goldhord þa þe wæron in godes cyricum æt Rome þearfendum monnum *ond* elþeodegum; *ond* þa forðon Decius se hæðena kasere hine tintregode mid unasecgendlicum witum. *ond* æt nehstan he hine het aþenian on irenum bedde *ond* hine þa cwicne hirstan *ond* brædan, *ond* swa hine mon ma hirste, swa wæs he fægerra on ondwlitan. *ond* þa onhof Laurentius his egan úp *ond* cwæð to þam kasere: 'geseoh nu, þu earma, et nu þas sidan þe her gehyrsted ís *ond* acer me on þa oðre;' *ond* þa dyde he gode þancunga *ond* his gast onsende to heofnum. *ond* on æfentid Íustinus se mæssepreost *ond* Ypolitus, se cristena tungerefa, unrote *ond* wepende hi byrgdon his lichoman on þam lande Veranum on þam wege þe hi nemnað æt Rome Tiburtina.

1. þam *om.* C.
2. heofone C.
5. ansund C.
6. agusta C.
7. ·VIIII.an B; tid *om.* C.
8. on god *om.* B.
9. scytan C; sce C.
10. stingan B; isenum C.
11. tyndehtum] tyn dagas C. (!)
12. lichoman C.
14. ·X.an B; teoðan C; sce C; tid *om.* B.
15. æt Rome *om.* B; Sé B; monnum C; gesiðþe B.
16. þa goldh.] þ goldh. C (*but* þa þe, *as in* B); in] In B, on C.

St. Afra said: 'Christ himself said that for the sinful people he had descended from heaven on earth.' Then the judge commanded her to be bound naked to a pole and to be burnt with fire; she offered God thanks for this and sent forth her spirit. Christian men found her body unhurt after the burning and buried it two miles from the town that is called Augusta[1].

August 9. St. Romanus.

On the ninth day of the month is the festival of the soldier called St. Romanus. He believed in God, because he saw God's angel standing and drying St. Lawrence's limbs with a cloth, when the emperor Decius ordered him to be scourged with red-hot iron rods; and he received baptism and suffered martyrdom for Christ's sake, and his body is buried at Rome on the *ager Veranus*.

August 10. St. Lawrence.

On the tenth day of the month is the festival of St. Lawrence the archdeacon at Rome. He restored the sight of many a blind man, and he distributed all the treasures that were in God's churches at Rome to poor men and foreigners; and therefore the pagan emperor Decius afflicted him with unspeakable tortures. At last he commanded him to be stretched out on an iron bed and to roast and broil him there alive; and the more he was roasted, the fairer he was to look at. Then Lawrence raised his eyes and said to the emperor: 'Look here now, thou poor one, eat this side that is roasted and turn me on the other:' and after this he offered God thanks and sent forth his spirit to heaven. In the evening, the mass-priest Justinus and Hippolytus, the Christian town-reeve, buried his body sadly and with tears on the *ager Veranus* on the road which at Rome is called Tiburtina.

18. hæðena *added above the line* C.
19. isenum C.
20. het hine C; þa *om.* B; ma] swýðor C.
21. fægror C; ondwlitan: n *above the line* B.
22. eagan C; beseoh ðe C; þu *added above the line* C.
23. acer] wend C.
24. heofenum C.
26. bebyrigdon C.
27. 7 on þam wege C.

[1] Augusta Vindelicorum = Augsburg.

August 11. St. Tiburtius.

On þone *endleftan* dæg þæs monðes bið þæs halgan weres gemind sancti Tiburtii. se wæs in Rome, *ond* swiðe late he wolde onfon Cristes gelefan *ond* fulwihte *ond* deofolgyld forlætan, ac þurh þa wundor þe he seah Sebastianum don he onfeng fulwihte, *ond* Sebastianus him onfeng æt fulwihte; *ond* he wæs siððan swa fulfremed in godes geleáfan þæt, gif he song his credan oððe pater-noster on untrumne mon, he wæs sona hal. ac þa wæs sum swiðe facenful mon in Rome, se wæs on noman Torquatus, se geypte hæðenum deman þæt þæs Tiburtius wæs cristen, *ond* þa he wæs befangen in ciricean æt his gebede *ond* to martyrdome gelæded.

August 12. St. Euplius.

On þone *twelftan* dæg þæs monðes bið *sancti* Euplies þrowung. se bær Cristes godspel in fodre ofer his sculdrum swa hwæder swa he eode: *ond* he þa com in þa ceastre þe is nemned Catinentia *ond* he eode in þæt domern þær þær Calvisianus se dema wæs in miclum gemote mid hæðenfolce. þa ontynde Euplius þæt Cristes godspel *ond* sæde þam folce hwæt þa godspelleras feowere sægdon be þam ondryslican godes dome; *ond* þa forðon yrsode se dema *ond* het hine beheafdian; *ond* þa he wæs læded to þære þrowunge, þa ontynde se heofon, *ond* he geseah urne dryhten in his þrymme.

August 13. St. Hippolytus.

On þone *þreotegðan* dæg þæs monðes bið þæs þroweres gemynd *sancti* Ypoliti. se wæs tungerefa on Rome, ac he gelyfde gode þurh þa wundor þe he geseah æt *sancte* Laurentie þam deacone, *ond* he onfeng fulwihte *ond* ealle his þeowas gefreode. þa het Valerianus, Decies þrafest þæs caseres, gebindan þysne Ypolitum

1. ·XI.an B. 2. in] In B, on C. 3. geleáfan C; ac þa C; þurh þa] þurh B. 4. geseah C. 4, 5. 7 Sebast.—fulwihte *om.* C. 6. in] In B, on C; þæt] dæþ B; credon C. 8. torquatius C, torquatris B; geopenode C. 9. þam hæðenum C; *after* ond *an erasure of two letters* B; þ C. *Another erasure after* wæs B, on þam C. 11. ·XII.an B; euplis BC.

August 11. St. Tiburtius.

On the eleventh day of the month is the commemoration of the holy man St. Tiburtius. He lived in Rome, and very late he would accept the Christian faith and baptism and give up the worship of idols, but in consequence of the miracles which he saw Sebastian perform, he received baptism, and Sebastian was his sponsor; and after that he was so perfect in his belief in God, that if he recited his creed or paternoster over a sick man, he was soon cured. But there was a very deceitful man at Rome, Torquatus by name, who disclosed to the heathen judge that this Tiburtius was a Christian: then he was seized in church at his prayers and led away to his martyrdom.

August 12. St. Euplius.

On the twelfth day of the month is the passion of St. Euplius. He carried Christ's gospel in a case on his shoulders whithersoever he went. He came into the town called Catania and went into the court-house, where the judge Calvisianus was in a large assembly with heathen folks. There Euplius uncovered Christ's gospel and told the people what the four evangelists said about the terrible judgment of God. For that reason the judge became angry and ordered him to be beheaded; and when he was led to his martyrdom, heaven was opened, and he saw our Lord in his glory.

August 13. St. Hippolytus.

On the thirteenth day of the month is the commemoration of the martyr St. Hippolytus. He was town-reeve at Rome, but he believed in God on account of the miracles which he saw St. Lawrence the deacon perform, and he received baptism and liberated all his slaves. Then Valerianus, an officer of the emperor Decius,

12. criþes (!) B; in] on C; gescyldrum C.
13. in] on C; continentia C.
14. in] on C; se dema *om.* B.
15. hæðefolce B, hæðenum folce C; untynde B; euplis C, eplius B.
17. þa *om.* C. 18. gelæded C.
19. on godþrymme C.
20. XIIIIan B, þrytteoðan C.
21. on god C.
22. þurh *added on the margin* B; wyndor (u *over* y) B.
23. he gefreode C; Ða C.
24. þysne ypol. geb. C.

on wildu hors *þæt* þa hine drogon on gorstas *ond* on þornas; *ond* þa gebæd he him to drihtne *ond* onsende his gast, *ond* þa hors forleton þone lichoman. *ond* þa ymbe medmicelne fyrst æfter þam swealt Valerianus se prafost, *ond* ærðam he swulte he clypode *ond* cwæð: 'eala, Laurentius, þæt þu me gebundenne mid fyrennum racenteagum tyhst in éce fýr.' *ond* Decius se casere awedde; *ond* he clypode ær he swulte *ond* cwæð: 'eala, Yppolitus, *þæt* þu me grimlice lædest gebundenne in forwyrd.'

August 13. St. Cassianus.

On þone ylcan dæg byð þæs martyres tid *sancti* Cassiani, se wæs lareow geongra manna in godes é. ac þa com þær sum hæðen kasere, þa alyfde se þam cnihtum *þæt* hi hine ofslogon mid heora writbredum ond hine ofsticodon mid hira writeyrenum; *ond* his þrowung wæs þe lengre *ond* þy heardre þy þe hyra handa wæron unstrange hine to acwellanne.

August 15. Assumption of the Virgin Mary.

On þone *fifteogðan* dæg þæs monðes bið seo tid, *þæt* is *sancta* Marian tid: on þone dæg heo geleorde of middangearde to Criste, *ond* heo nu scineð on þam heofonlican mægene betwyh þa þreatas haligra fæmnena, swa swa sunne scineð on þisne middangeard. englas þær blissiað, *ond* heahenglas wynsumiað, *ond* ealle þa halgan þær gefeoð in *sancta* Marian. *sancta* Maria wæs on *feower ond sixtegum* geara þa þa heo ferde to Criste. *sancta* Maria is godfæder snoru *ond* godes suna modur *ond* haligra sauwla sweger *ond* seo æðele cwen þara uplicra cesterwara; seo stondeð on þa swyðran healfe þæs heahfæder *ond* þæs heahcyninges.

August 17. St. Mommos.

On þone *seofonteogðan* dæg þæs monðes bið þæs halgan cnihtes

1. untame C; þa *om.* B.
2. him] hyne C.
6. in] on C.
7. ond clypode C; ond cwæð *om.* B.
8. gebund. lædest C; in] on C.
9. sc̃e C.
10. in] on C; þær *om.* C; sumes hæðenes caseres rice C.
11. ofslogen B, onslogon C.
12. writingisenum C.
13. þy] þe C; wæro (!) B.

ordered this Hippolytus to be bound on wild horses that they might drag him into the brambles and thorns: then he prayed to God and gave up his ghost, and the horses left the body. A short time afterwards the officer Valerianus died, and before he died he cried out and said: 'Alas, Lawrence, that thou draggest me into eternal fire bound with fiery fetters.' The emperor Decius went mad, and before he died he called out and said: 'Alas, Hippolytus, that thou fiercely leadest me bound into perdition.'

August 13. St. Cassianus.

On the same day is the festival of the martyr St. Cassianus, who was a teacher of youths in the law of God. But a pagan emperor came there who allowed the children to kill him with their slates and to stab him with their pencils, and his martyrdom was the longer and the heavier, as their hands were too weak to kill him.

August 15. Assumption of the Virgin Mary.

On the fifteenth day of the month is the festival which is that of St. Mary: on this day she departed from the world to Christ, and now she shineth in the heavenly host among the crowd of holy women, as the sun shineth on this world. Angels rejoice there, and archangels exult, and all the saints are glad with St. Mary. St. Mary was sixty-four years old when she went to Christ. St. Mary is daughter-in-law of God the Father and the mother of God's son and mother-in-law of the holy souls and the noble queen of the dwellers in heaven; she stands on the right side of the great Father and King.

August 17. St. Mommos.

On the seventeenth day of the month is the festival of the holy

15. ·XV.^{an} B, fifteoðan C; monþys B; þæt is] þe C.
16. maria C; tid *om.* C; gewat C.
17. mægne C; þa] engla C.
20. LXIIII^{um} B.
21. geara—Criste *om.* B.
22. modur: d *erased* B.
23. uplica B; on þa] to þære C.
24. þæs heahf. ond *om.* C; heahan C.
25. ·XVII.^{an} B, -teoðan C; bið halgan C.

tid *sancti* Mommos; se wæs twelf wintre cniht þa he for Criste campode. he wæs in Cesarea þære ceastre in Capadocia þære mægðe. þa he þær geseah deofolgild begangan, þa gewat he in þone þiccestan wudu, *ond* him com unrim wildeora þær to *ond* hine weorðodon; *ond* he lifde be þara wildeora meolcum, *ond* þonne he his boc rædde, þonne sæton þa wildeor ymbutan hine. þa Alexander se gerefa het hine him to gelædan *ond* hine þreade mid miclum witum from Cristes geleafan. þa he hine swiðost þreade, þa com þær micel leo, se wæs ær mid þæm cnihte on *þam* wuda, *ond* se leo cwæð: 'eala, Mommos, þu eart ure hyrde, ic eom nu genyded from godes englum *þæt* ic for þe sprece from minre gecynde.' *ond* þa abat se leo para hæðenra *ond* para Judea þara þe hine bysmrodon swa fela þæt *þæt* blod arn of þære ylcan stowe swa flod; *ond* þa bebead him se cniht *þæt* se leo hwurfe eft to his stowe. *ond* þa het se dema hine stánan; þa com stefn of heofonum, *ond* seo cwæð: 'cum, Mommos, heofenas þe synt mid gefean ontynede, *ond* Crist stondeð æt þam ærestan gete *ond* þe gelæðeð in his neorxnawong.' *ond* þa onsende *sanctus* Mommos his gast to gode.

August 18. St. Agapetus.

On þone *eahtategðan* dæg þæs monðes bið þæs martyres tid on Rome *sancti* Agapetes, þæs mæssesang mæg gemetan se þe seceð on þam niwran *sacramentorium*, *þæt* is on þam niwan mæssebocum.

August 19. St. Magnus.

On þone *nigontegðan* dæg þæs monðes bið þæs martyres tid *sancti* Magni, þæs mæssesang bið gemeted on þam yldran mæssebocum.

1. moñes C; geare C.
2. in] on C; cessaria C; in] In B, on C.
3. þa þær C; begán C; in] on C.
4. com to C; wyldra deora C; þær to *om.* C.
5. lifode C.
6. bec C; wildan deor ymb hine utan C, ymutan B; þa het C.
7. gerefa: ge- *above the line* B; hine] hi B; to him C; mid *twice in* C.
10. leo *om.* C; eala *om.* C; momme C.

child St. Mommos: he was a child of twelve years when he fought for Christ. He lived in the town of Cæsarea in the province of Cappadocia. When he saw the idols being worshipped there, he went into the thickest wood, and a great number of wild beasts came there to him and honoured him; and he lived on the wild beasts' milk, and when he read his book, the wild beasts sat round about him. Then the reeve Alexander ordered him to be brought before him and tried by threats to estrange him from the Christian faith. When he threatened him most, a lion who had been in the wood with the lad came there, and the lion said: 'Oh Mommos, thou art our shepherd, I am now forced by God's angels that I speak for thee against my nature.' Then the lion killed so many of the pagans and Jews who had abused him that the blood streamed over the same place like a flood, and then the lad bade the lion return again to his lair. When the judge had ordered him to be stoned, there came a voice from heaven that said: 'Come, Mommos, the heavens are joyfully opened to thee, and Christ stands at the first gate and leads thee into His paradise.' Then St. Mommos sent forth his spirit to God.

August 18. St. Agapetus.

On the eighteenth day of the month is the festival of the martyr St. Agapetus in Rome, whose service can be found by him who looks for it in the later sacramentary, that is in the new mass-book.

August 19. St. Magnus.

On the nineteenth day of the month is the festival of the martyr St. Magnus, whose service is met with in the older mass-books.

13. of] on C.
14. him *om.* C; hwurfeð se leo (*by a later hand*) C.
16. mommes C; heofnas C; syndon C.
17. ontyned C.
18. in] on C; mommes C.
20. ·XVIII· B; ethateoðan C.
21. agapites B, agapiti C; man mæg C; secð B.
22. niwan C; sacramentorum B C; niwan *om.* B.
23. ·XVIIII.an B, nigonteoðan C.
24. . . . sang B (*on erasure*).

August 22. St. Symphorianus.

On þone *twa ond twentegðan* dæg þæs monðes bið þæs weres tid *sancti* Symforiani, se wæs in Galwala mægðe in þære ceastre Augustodunensi; se onfeng fulwihte þa he wæs þreora geara cniht. þa he wæs in werlicre giuguðe, þa nydde hine Heraclius, hæðen ealdormon, *þæt* he weorðode deofolgyld. þa cwæð he: 'ne do ic *þæt*, forðon þe þeos mennisce tyddernes bið swa slidende swa *þæt* glæs: þonne hit scíneð *ond* þonne tobersteð, ac godes wuldor nafað nænigne ende.' þa bebead se ealdormon *þæt* hine mon lædde to cwale. þa clypode his modor of þam ceasterwealle *ond* cwæð: 'cild, cild, Symforiane, beo nu arod *ond* ne ondræd þe nó þone deað se þe gelæðeð to life. loca to þam þe on heofonum ricsað, ne bið þe tó todæg lif afyrred, ac bið gewended in *þæt* betere. þu cild, todæg þu leorest to þære uplican eðelnesse.' þa wæs he beheafdud butan *þam* wealle, *ond* he wæs on *þám* felda bebyrged in lytylre cytan *ond* hwæðre mid heofonlicum mægnum swa gecyðed *þæt* þa hæðenan selfe hæfdon his wundor on þære mæstan are.

August 22. St. Timotheus.

On þone ylcan dæg bið þæs halgan weres gemynd in Rome *sancti* Timothei, se com from Antiochiâ ceastre to Rome, *ond* he lærde þær þæt folc godes geleafan. þa Tarquinius þære burge gerefa for þissum hine het beheafdian; *ond* his lichoma is bebyrged neah *sancte* Paules ciricean þæs apostoles; *ond* se burhgerefu hraðe æfter *þam* swealt mid arlease deaðe.

August 25. St. Bartholomew.

On þone *fif ond twentegðan* dæg þæs monðes bið þæs apostoles tid *sancte* Bartholomeus. se wæs Cristes ærendwreca on India

1. ·XXII.^{an} B twa 7 twentygoðan C.
2. in] on C (*twice*); galmala (w *over* m) B.
3. agustodonensi C; Se C; þa ða he C; þreo geare C; þrigeara B (eora *written above the line by later hand*).
4. in] on C.
5. se hæþena B (*altered by later hand*); ealdor B.
6. bið] ys C.
7. þæt *om.* B; scinþ B; ac] 7 C.
8. nægnigne B.
9. þære ceastre w. C.
10. cild] cũn C; anræde C; þu þe C.

August 22. St. Symphorianus.

On the twenty-second day of the month is the festival of the (holy ?) man St. Symphorianus, who lived in Gaul in the town of Autun; he received baptism when he was a boy of three years. When he had attained to manhood, Heraclius, a heathen alderman, urged him to worship idols. Then he said: 'I shall not do this, because this human fragility is as perishable as glass: now it shines and now it bursts, but God's glory never has an end.' Then the alderman commanded him to be led to death. His mother called from the town wall and said: 'Child, child, Symphorianus, be now prepared and do not fear the death that leads thee to life. Look up to Him who reigns in heaven, to-day life will not be taken from thee, but will be turned into the better one. To-day, oh child, thou shalt depart to the realm above.' Then he was beheaded outside of the wall, and he was buried in the field in a small cot, and yet so made known by the heavenly powers that the pagans themselves held his miracles in the greatest honour.

August 22. St. Timotheus.

On the same day is the commemoration at Rome of the holy man St. Timotheus, who came from the town of Antioch to Rome, and there he taught the people the belief in God. For this, Tarquinius the town-reeve ordered him to be beheaded. His body is buried near the church of St. Paul the apostle, and the town-reeve soon after suffered a shameful death.

August 25. St. Bartholomew.

On the twenty-fifth day of the month is the festival of the apostle St. Bartholomew. He was Christ's messenger in India,

11. þe ðé to ecum C.
12. gewenden B; onwended C; in] on C.
13. todæg þu cumꝺ gewitest C.
14. feldan C; in] on C.
15. mægenū C.
16. sylfe C.
17. in] on C.
19, 20. het torquinius þ. b. g. hine for þisum C.
21. cyrcan C; burge gerefa C.
22. raðe C.
23. ·xxv· B, fif 7 twentigoðan C.
24. sċi bartholomei C; ærendraca C; India: i *above the line* B; on iudea (!) C.

mægðe, seo is ealra eorðena seo ytemyste, *ond* on oðre healfe is þystre land, on oðre healfe se sæ Oceanus, þæt is garsecg. in þisse mægðe he towearp þa deofolgild þa þe hi ær beeodon, *ond* þær him com to godes engel *ond* ætywde þære þeode hwæt hyra god wæs þe hi ær beeodon. he him ætywde micelne Sigelhearwan, þæm wæs seo onsyn sweartre þonne hrúm, *ond* se beard *ond* þæt feax him wæron oð þa fet side, *ond* þa eagan wæron swylce fyren iren, *ond* him sprungon spearcan of þam muðe, *ond* fúl réc him eode of þæm næsþyrlum, *ond* he hæfde fiðru swylce þyrnen besma, *ond* þa handa wæron gebunden tosomne mid fyrenum racentum, *ond* he hrymde mid grimlicre stefne *ond* ladlicre *ond* fleah aweg *ond* nahwær siððan ætywde. þæt wæs þæt deofol þæt seo þeod hyre ær for god beeodon, *ond* hi nemdon þone Astaróð. þa onfeng þære þeode kyning fulwihte *ond* his cwen *ond* eall þæt folc þe to his ríce belomp. þa foron þa hæðnan bisceopas *ond* þæt wregdon to þæs kyninges breðer, se wæs on oðrum kyneríce *ond* wæs yldra þonne he. þa het se forðon Bartholomeus þone Cristes þegn cwicne beflean. þa com se gelyfeda kyning mid micle folce *ond* genom his lichaman *ond* hine þanon alædde mid micle wuldre *ond* hine gesette in wundorlice micle cyrcean; *ond* se cyning awedde se þe hine cwellan het, *ond* ealle þa hæðenan bisceopas aweddan *ond* swulton þa þe in þære lare wæron.

August 25. St. Genesius.

On þone ylcan dæg bið þæs martyres tid *sancti* Genesi; se wæs ærest sumes kaseres *mima*, þæt is leasere, *ond* sang beforan him scandlicu leoð *ond* plegode scandlice plegan. þa æt nehstan þa ongan he rædan þa godcundan gewritu *ond* onfeng fulwihte. þa ongan se casere hine eft þreatian to hæðengilde; þa cwæð he: 'ic geseah þa ic fulwihte onfeng þæt godes engel stod *ond* hæfde

1. healfe is] heo þeceð C.
2. oceanum B; in] In B, on C.
3. þa *om.* B.
4. hyra] a *altered from* e B; se C.
5. silhearwan C.
7. oð] æt C; sid C.
8. him *om.* B; ric C.
9. næsþyrlum (o *over* æ) B.
10. gebundene togædere C; racenteagum C.
12. siððan *om.* C. ne ætywde C; þæt seo] þe seo C; ær hyre C.

which is the outmost of all countries, and on one side is dark land, on the other side the sea Oceanus, that is gârsecg. In this country he destroyed the images that had been worshipped before, and an angel of God came to him there and revealed to the people who their god was whom they had formerly worshipped. He showed them a big Ethiopian, whose face was blacker than soot, his beard and hair were broad down to his feet, the eyes were like glowing iron, sparks sprang forth from the mouth, an evil-smelling smoke came out of his nostrils, he had feathers like a broom of thorns, and the hands were bound together with fiery chains: he cried out with a fierce and horrible voice and flew away and did not appear anywhere since. That was the devil whom the people formerly had honoured as a god, and they called him Astaroth. Then the king of that nation received baptism and his queen and all the people that belonged to his dominion. The heathen bishops then went and complained of it to the king's brother, who was in another kingdom and was older than he was. He therefore ordered Bartholomew, the servant of Christ, to be flayed alive. Then the believing king came with a strong army and took his body and brought it away with great glory and buried it in a wonderful large church. The king who had ordered him to be killed went mad, and all the heathen bishops who had given the advice went out of their minds and died.

August 25. St. Genesius.

On the same day is the festival of the martyr St. Genesius; he was first a certain emperor's *mima*, that is jester, and sang loose songs before him and danced obscene dances. At last he began to read the divine scriptures and received baptism. When the emperor tried by threats to convert him again to paganism, he said: 'As I received baptism, I saw that God's angel stood there

13 nemnað hyne C.
15. ferdon C; hæðenan C.
16. Se B.
19. micele C; in] on C.
20. micele cyrcan C; cyng B: hine (e *over* i) B.
22. in] on C.
23. sc̃i *added above the line* C.
24. ond] he C.
25. scandlice C; scandlicne C; nihstan B; þa *om.* C.

on gewrite ealle þa synna þe ic æfre ær geworhte; he þa aþwoh þa ealle *ond* adwæscte in þæs fulwihtes bæðe.' þa het se casere hine forðon beheafdian.

August 26. St. Irenæus and St. Abundius.

On þone *sex ond twenteyðan* dæg þæs monðes bið þara martyra tid þe seondon nemned *sanctus* Heremus, se wæs cægbora in Rome, *ond sanctus* Habundius. hi atugon sumes haliges wifes lichoman of anum adolseaðe *ond* þone arwyrðlice bebyrgdon. þa het Valerianus se refa hi forðon acwellan in þam ylcan adolseaðe.

August 27. St. Rufus.

On þone *seofon ond twentegðan* dæg þæs monðes bið þæs martyres tid *sancti* Rufi, þæs mæsse bið gemeted on þam yldran mæssebocum.

August 28. St. Hermes.

On þone *eahta ond twentegðan* dæg þæs monðes bið þæs miclan weres tid *sancti* Hermes, se wæs Romeburge gerefa, þa he gelyfde gode þurh þæs papan lare Alexandres. *þæt* gelomp þy þe þæs Hermes sunu ongan sweltan; þa lædde se fæder *ond* seo modor hine to eallum heora godgeldum *ond* bædon his lifes, þa wæs he þeah hwæðre dead. þa cwæð þæs cnihtes fostormodor to *þam* fæder: 'gif þu lædde þinne sunu to *sancte* Petres ciricean to Alexandre þam papan, þonne hæfdest þu hine gesundne.' þa genam heo þone deadan cniht *ond* arn mid to þam papan, *ond* he hine awehte of deaðe. *ond* Hermes þa sona onfeng fulwihte þy ærestan easterdæge *ond* his þeowas mid him, *ond* þa he ealle ærest gefreode. þara þeowa wæs þusend *ond* twa hund *ond* fifti. *ond* for þisum Traianus se casere sende Aurelianum þone gesið to Rome *ond* het

1. ær *om.* C; 7 he C; aþwoh *om.* C.
2. þa *om.* C; ond *om.* C; in] on C.
4. ·XXVI.an B; syx 7 twentygoðan C; þara mart. tid *om.* B.
5. þa syndon C.
6. lichoman: lic *above the line* B.
7. up of C.
8. gerefa C.
9. ·XXVII.an B, -twentygoðan C.
10. rufini C; geseted C.
12. ·XXVIII.an B, -twentygoðan C; þæs *om.* B.
12, 13. m. w. t. s. H. *added above the line in* B; þa] 7 þeah C.

and had in writing all the sins I ever committed before; he blotted them all out and extinguished them in the bath of baptism.' For this, the emperor ordered him to be beheaded.

August 26. St. Irenæus and St. Abundius.

On the twenty-sixth day of the month is the tide of the martyrs called St. Irenæus, who was jailor in Rome, and St. Abundius. They drew forth a holy woman's body from a sewer and buried it reverently. Therefore the reeve Valerianus ordered them to be killed in the same sewer.

August 27. St. Rufus.

On the twenty-seventh day of the month is the festival of the martyr St. Rufus, whose mass is found in the older mass-books.

August 28. St. Hermes.

On the twenty-eighth day of the month is the festival of the noble man St. Hermes, who was town-reeve of Rome, when he believed in God by the teaching of pope Alexander. It happened thus that this Hermes' son being on the point of death, his father and his mother took him to all their idols and prayed for his life, but nevertheless he died. Then the lad's fostermother said to the father: 'If thou wouldst take thy son to St. Peter's church to pope Alexander, then thou wouldst have him well again.' Then she took the dead boy and hastened with him to the pope, and he awoke him from death. Hermes immediately received baptism on the first day of Easter, and with him his slaves whom he had all liberated before. The number of his slaves was one thousand two hundred and fifty. For this, the emperor Traianus sent the thane Aurelianus to Rome and ordered this Hermes to be executed, and

14. on god C; lare se wæs nemned scs̃ alexander; 7 þæt C; þy þe þæs] þ ðyses C.
15. hine ond seo m. C.
16. deofolgylde C.
17. þeah hwæðre] sona C; fostormodor] fædermodor (!) C.
18. læddest C.
19. hine] ðynne sunu C; þa *above the line* B. 20. þane B.
22. he *om.* B; ealle *om.* C.
23 ·I· m̃ ·I·CC ·7·L· *above the line* B, hundred C; fiftig C.
24. Traianus—gesið] aurelianꝰ se gesyð þone traianus se casere sende C; ond he het C.

beheafdian þisne Hermen; *ond* his swustor bebyrgde his lichoman on þæm wege þe æt Rome is nemned Salaria.

August 28. St. Augustin of Hippo.

On þone ylcan dæg bið *sanctus* Augustinus tid þæs bisceopes *ond* þæs æðelan leorneres. se wæs on Africa londe, *ond* he þær his dagas geendode *ond* he wæs arwyrðlice bebyrged in Sardinia þære byrig. ac þa hergodon þa hæðnan Sarcinware on þa stowe; þa forðon Leodbrond, Longbearda cyning, mid micle feo gebohte Augustinus lichoman *ond* hine gelædde in Ticinan þa burh *ond* hine þær gesette mid gelimplicre are.

August 29. St. John the Baptist.

On þone *nigon ond twentegðan* dæg þæs monðes bið *sanctus* Johannes þrowung þæs miclan fulwihteres. þone het Herodes beheafdian, forðon þe he him lóh *þæt* he hæfde his broðor wif him to cifese, *ond þæt* heafod het beran on disce *ond* sellan anre sealtiegan hire plegan to mede; þæt wæs his cifese dohtor, *ond* seo modor hi *þæt* ær gelærde. forhwon wolde se ælmihtiga god þæt *sanctus* Johannes, se wæs ealra manna se mæsta *ond* se halgosta to Criste selfum, *ond* he wæs heafde becorfen for scandfulra wifa bene *ond* for geonglices mægdenes plegan *ond* scondfulles gebeorscypes hleahtre *ond* fordruncenes kyninges wordum, buton efne forþon god hine forlet in þisse nyþerlican worulde swa forslegenliene ond swa orwyrðlicne deað þrowian, þæt he hine wolde in þære hean worulde gelædan to þam wuldre þe ænig mon ne mæg monnum areccan? forðam Herodes het beran þæt heafod on þam disce, forðam þe wæs kyninga dohtra þeaw, þonne hi plegodon mid gyldenum applum on selfrenum disce.

1. ond his swustor *om.* C; þa bebyrigdon hig C.
2. salarie C.
5. he *om.* C; in] on C.
6. hæðenan C.
7. longbeardena C; micele C.
8. in] on C.
10. ·XXVIIII.an B, n. 7 twentigoðan C; sči C.
11. fulluhtres C.
12. loh] beleáde C.
13. him *om.* C; syllan C.
14. hleápestran C.
15. æror lærde C.

his sister buried his body on the road that at Rome is called Salaria.

August 28. St. Augustin of Hippo.

On the same day is the tide of St. Augustin, the bishop and illustrious scholar. He lived in Africa, and there he ended his days and was reverently buried in the island of Sardinia. But then the heathen Saracens harried in the land; therefore Liutprand, king of the Longobardians, bought Augustin's body for a large sum of money and brought it to the town of Pavia and buried it there with suitable honours.

August 29. St. John the Baptist.

On the twenty-ninth day of the month is the martyrdom of St. John, the noble christener. Herod ordered him to be beheaded, because he had reproached him for keeping his brother's wife as a concubine, and the head to be brought on a dish and given to a dancer as a reward for her dance: that was the daughter of his concubine, and the mother had taught her that before. Why did the Almighty God wish that St. John, who was the greatest and holiest of all men after Christ himself, should have his head cut off at the instance of vile women and for a young girl's dance and the pleasure of a shameful company and the command of a drunken king, except for this reason that God allowed him to suffer in this lower world such an ignominious and disgraceful death, that he wanted to lead him in the upper world to that glory which nobody can explain to mankind? Herod ordered the head to be brought on the dish, because it was the custom of kings' daughters that they played with golden apples on a silver dish.

17. sylfum C.
18. geonlices B, geglisces C.
19. fordrucenes B.
20. forðon *om.* C; hine] he ne (!) C; in] on C; forsewenlice C.
21. arwyrðlicne C; deð B; he *added above the line* B.
22. þe] þær B. 23. asecgan C.
24. dohtro B; dohtor C; þonne] þa hwyle þe C. 25. sylfrenum C.

August 29. St. Sabina.

On þone ilcan dæg bið þære fæmnan tid *sancta* Sabine in Rome, þære mæsse bið gemeted on þam niwran bocum.

August 30. St. Felix.

On þone *þriteoðan* dæg þæs monðes bið þæs bisceopes gemynd *sancti* Felicis: he wæs in þære ceastre þe is nemned Tubsocensis. þa het Dioclitiánus se casere þære ceastre gerefan þæt he genáme on þam biscope ealle godes bec *ond* hi forbærnde. þa nolde se bisceop þa bec syllan, ac cwæð: 'selre is þæt man me selfne bærne þonne þa godcundan gewritu.' þa het se dema hine sendan to oðrum reðran deman mid his preostum. swa he wæs onsended on monige healfe to missenlicum demum, *ond* æghwylc hine þreatode æfter þam godes bocum, oð þæt he becom in þa ceastre þe is nemned Venusio, sio is on þam lande Apulie. þa þreatode þære burge gerefa hine æfter þam bocum; þa cwæð he: 'ic hi hæbbe, ac ic hi nelle syllan.' þa het se hine lædan to þære beheafduncga mid his preostum. on æfænne hine man beheafdode, *ond* on þa ilcan tid wæs se mona in blod gecyrred. his mæssepreost þreowude mid him, þæs nama wæs Januarius, *ond* his leorneras twegen, þa wæron nemnede Fortunatus *ond* Septimus.

August 31. St. Aidan.

On þone *an ond þriteoðan* dæg þæs monðes bið *sancte* Aidanes geleornes þæs bisceopes, þæs saule geseah *sancte* Cuthbertus on midde niht englas lædan mid micle leohte to heofonum. se bisceop wæs Scyttisc, *ond sancte* Oswald, se halga cyning, hine begeat on þas þeode; *ond* he dyde fela wundra ge lifgende ge geleored, *ond* his bán syndon healfe on Scottum, healfe on Glæstingabyrig on *sancta* Marian mynstre.

1. sc̃a *above the line* C.
2. niwan C.
3. ·xxx·an B, þryttegoðan C.
4. felices C; *after this word erasure in* B (*of* he?); in] In B, on C; tubocensi C.
5. gerefa B C.
6. þa godes C; hi *om.* B, forb. hig C.
7. he cwæð C; me sylfne man C.
8. het] sende C; sendan *om.* B; hine: ne *above the line* B.
9. reðran *om.* C.
11. þam *om.* C: com C; in] on C.
12. ceastre C.
13. hine *om.* B; ic hi] ic B.

August 29. St. Sabina.

On the same day is the festival of the woman St. Sabina at Rome, whose mass is found in the later books.

August 30. St. Felix.

On the thirtieth day of the month is the commemoration of the bishop St. Felix. He lived in the town called Tubsoc. The emperor Diocletianus bade the reeve of the town take away from the bishop all the books of God and burn them. Then the bishop would not give up the books, but said: 'It is better that I be burnt myself rather than the holy scriptures.' Then the judge ordered him to be sent with his priests to another fiercer judge. Thus he was sent to many parts and to different judges, and every one threatened him about the books of God, until he came to the town called Venusia, that is in the province of Apulia. There the town-reeve threatened him about the books: he said, 'I have them, but I will not give them up.' After this he ordered him to be led to execution with his priests. In the evening he was beheaded, and at the same time the moon turned as red as blood. His mass-priest, whose name was Januarius, and two of his disciples, called Fortunatus and Septimus, suffered with him.

August 31. St. Aidan.

On the thirty-first day of the month is the decease of the bishop St. Aidan; his soul was seen by St. Cuthbert, as at midnight angels brought it to heaven with great splendour. The bishop was Scotch, and the holy king St. Oswald brought him to this country. He performed many miracles both during his life and after his death; his bones are half of them in Scotland, half at Glastonbury in St. Mary's minster.

14. þære *om.* C; beheafduncga: c *above the line* B; -unge C.
15. On B; æfen C.
16. in] on C.
17. wæs sc̃s C.
18. nemned C; furtunatus B C.
19. ·XXXI.^{an} B, an 7 þryttygoðan C; aidanis B.
20. gewytennys C; sc̃e cuthberhtus geseah C.
21. mid *om.* B; Se B.
23. þeode] brytene C; geleored] þa ða he wæs forðfaren wæs (*sic*!)
24. half C.
24, 25. glæst. on s. M. m.] *sc̃e cuðberhtes mynstre* C (!).

Þonne se monaþ bið geendod þe we nemnaþ weodmonaþ, þonne bið seo niht *ten* tida lang ond se dæg *feowertene* tida.

September.

On þæm nigoðan monðe on geare bið *þritig* daga. se monaþ hatte on leden Septembris *ond* on ure geþeode haligmonaþ, forðon þe ure yldran, þa þa hi hæðene wæron, on þam monðe hi guldon hiora deofolgeldum.

September 1. St. Priscus.

On þone ærestan dæg þæs monðes bið þæs martyris tid *sancti* Prisci, þæs mæsse bið gemeted on þ*am* yldran mæssebocum.

September 2. St. Antonius of Apamea.

On þone æfteran dæg þæs monðes bið þæs halgan weres gemynd þæs nama is *sanctus* Antonius, se wæs in Assiria mægðe on þære ceastre Apameno. he wæs cristen læce, *ond* he eardode in hæðenra midlene swa swa rose sio wyrt bið on þorna midlynæ, *ond* he lærde men geornlice to godes geleafan. þa feodon hine þa hæðnan forðon *ond* hine ofslogon þær þa he eode feor to gebede to sumere circan, *ond* tocurfon þone lichaman on manegu sticceo *ond* awurpon in þ*æt* wæter þe þær fleow in þa burh Apamenam. þa gesomnodon þa sticceo hi in þa þruh þurh þa þe þ*æt* wæter fleow; þa ne mealite þ*æt* wæter flowan. *ond* hwæðre þeah ne mealite nanig þone lichoman findan, ærðon þe comon twa wif geleaffulle *ond* hine atugon of þam wætere. *ond* hine þa sum mæssepreost bebyrgde; *ond* syððan wæron æt þam lichoman swa micle wundor þæt þa þe hine cwealdon for þam wundr*um* wæron gecyrred to godes geleafan.

September 3. St. Aristion, St. Paternianus, St. Felicianus.

On þone þryddan dæg þæs monðes bið þæs bisceopes tid *sancti* Aristone *ond* þara martyra *sancte* Paterniane *ond sancte* Feliciani.

5. þa þa] þa hwyle C.
6. deofolgeldum C.
7. martyres C.
11. in] on C.
12. midle (*both times*) C; Swaswa B.
13. feodon] laðetton C.
14. þær *om.* C. þa he—to circan *om.* C.

When the month that we call weedmonth is ended, the night lasts ten hours, and the day fourteen hours.

September.

On the ninth month in the year there are thirty days. The month is called September in Latin, and in our language the holy month, because our ancestors, as long as they were pagans, used to sacrifice to their idols in this month.

September 1. St. Priscus.

On the first day of the month is the festival of the martyr St. Priscus, whose mass is to be found in the older mass-books.

September 2. St. Antonius of Apamea.

On the second day of the month is the commemoration of the holy man, St. Antonius by name, who lived in Assyria in the town of Apamea. He was a Christian physician, and he dwelt among the heathens, as the rose-flower is in the midst of thorns, and in his teaching he eagerly urged men to the belief in God. The heathens hated him therefore, and killed him there as he went far away to a church to pray, cut the body into many pieces and threw it into the water that flowed through the town of Apamea. The pieces were gathered in the channel through which the water flowed. Then the water was stopped, and nevertheless nobody could find the body before two devout women came and drew it from the water, and some mass-priest buried it: and so great miracles since happened at the body that those who had killed him were converted to the belief in God on account of these miracles.

September 3. St. Aristion, St. Paternianus, St. Felicianus.

On the third day of the month is the festival of the bishop Aristion and of the martyrs St. Paternianus and St. Felicianus.

15. on: n *above the line* B; manugu B; sticcu C; in] on C.
16. in] on C; apameno C.
17. sticcu C; in] on C; þurh þa þe] ðar C; fleow þurh C.
18. hwæðre C; þeah *om.* C.
19. geleaffulle wif C.
21. wundor *om.* B.
24. sc̃ę B; feliciane C.

September 4. St. Marcellus.

On þone *feorðan* dæg þæs monðes bið þæs martyres tid *sancti* Marcelli. se becom on wege to Prisce þam hæðnan gerefan þær he deofolgeldum geald. þa laðode he hine to his symble: þa sæde Marcellus him þæt he wære cristen, *ond* him nære alyfed þæt he birgde þara hæðenra symbles. þa yrsede Priscus se gerefa *ond* het adelfan anne seað oð gyrdels deopne, *ond* he bebead þone godes wer þæt mon hine bebyrgde in þam seaðe oð þone gyrdels, þæt him lifiendum wære þæt to wite þæt þam forðweardan men bið to reste. *ond* he þa þurhwunode swa in þam seaðe þry dagas lifgende in godes lofsongum, *ond* þa ageaf þone clænan gast *ond* þæs lichaman insmoh forlet monnum to mundbyrde. se resteð in þære byrig Cabilonenti.

September 5. St. Quintus.

On þone *fiftan* dæg þæs monðes bið þæs godes andetteres tid *sancti* Quinti, þæs mæsse bið gemeted on þam yldrum mæssebocum.

September 5. St. Berhtinus.

On þone ylcan dæg bið þæs halgan abbodes geleornes Berhtinus. se dyde manege wundru, *ond* he gesenode an wines ful *ond* onsende sumum mærum were, se afeoll of his horse ofer stænene eorðan, *ond* him wæron þa limu gecnyssed *ond* þæt þeoh forod; *ond* sona swa he þæs wines onbyrgde he wæs hal geworden. þises arwurðan abbodes lichoma is geseted in þam mynstre Sithio. þone lichoman gesohte sum deaf mon *ond* feðeleas; ofer þone man becom færinga godcund wracu, forðam þe he ficsode on sunnan dæg, þæt he siððan ne meahte ne gehyran ne gangan; ac he gecreap in þæs eadgan Berhtinus ciricean sume sunnan uhtan, þa þær man rædde þa

1. ·IIII· B.
2. on priscum þone hæþenan ger. C.
3. deofolgyldum C.
5. abyrigde C; symbles] metes C; yrsede wyð C.
6. anne *om.* B; oð hys C; gyrdel C.
6. 7. bebead þ mon þone g. w. on þam s. beb. C.
8. þ wære C; to wite] leofre B (*dotted out and* to wite *written over it*); wite gesceapen C; forðfarenum C.
9. reste gesceapen C; in] on C.
10. in] on C.
11. þæs] þone C; insmoh] his man C; Se B.
12. cabilomenti C.

September 4. St. Marcellus.

On the fourth day of the month is the festival of the martyr St. Marcellus. On his way he met the heathen reeve Priscus when he sacrificed to his idols. When he invited him to his repast, Marcellus told him that he was a Christian, and that he was not permitted to partake of the meal of the pagans. Priscus the reeve then grew angry, and ordered a pit to be dug as deep as his waist, and commanded that the servant of God should be buried in the pit up to his waist, so that the same that serves as a rest to the deceased might serve as a punishment to him in his life. Thus he remained in the pit three days alive praising God, and then he gave up his pure spirit and left the slough of the body as a protection for men. He rests in the town of Chalons.

September 5. St. Quintus.

On the fifth day of the month is the festival of the confessor of God St. Quintus, whose mass is found in the older mass-books.

September 5. St. Berhtinus.

On the same day is the departure of the holy abbot Berhtinus. He performed many miracles: he blessed a cup of wine, and sent it to a nobleman, who had fallen from his horse on stony ground, and his limbs were bruised and his thigh broken, but as soon as he tasted the wine he was cured. The body of this venerable abbot is entombed in the monastery of Sithiu[1]. His body was sought by a deaf man unable to walk; a divine punishment had suddenly befallen this man, because he had fished on a Sunday, so that since he was unable to hear and to walk; but he crept into the blessed Berhtinus' church on a Sunday morning, when the ninth lesson in

13. On: *large initial om.* B: ·v.ᵃⁿ B; þæs *om.* C.
16. 7 on *without a break in* C; gewytennys sĉi C.
17. se dyde—ond *om.* C; senade C; gesende to C.
18. stænenne C.
19. gecnysede C.
21. lichoma—þone *om.* C.
23. dæg] ł niht *above the line* B; niht C; seþþan B. 24. in] on C.
25. bertinus C; cyrcan C.

[1] See Addenda.

nigoðan rædinge on Cristes godspelle; þa meahte he gehyran *ond* gangan, *ond* he ferde bliðe to his huse.

September 7. St. Synotus.

On þone *seofoðan* dæg þæs monðes bið þæs martyres tid *sancti* Synoti, þæs mæsse bið gemeted on þam yldrum mæssebocum.

September 8. St. Mary's birth.

On þone *eahtoðan* dæg þæs monðes bið *sancta* Marian acennednes. hyre fæder wæs nemned Joachim *ond* hire modor Anna, *ond* hi wæron twentig geara somod ærðon þe hi bearn hæfdon. þa wæron hi swiðe unrote: þa oðywde godes engel hiora ægðrum onsundrum hine *ond* him sæde *þæt* hi sceoldon habban swylc bearn swylce næfre ær in worold ne come ne æfre eft. þa æfter *twentigum* gearum cende Anna dohtor, *ond* heo nemde þa Maria; *ond* þa hio wæs þreo geara eald, þa læddon hi fæder *ond* modor to Hierusalem *ond* sealdon hi pær in þara fæmnena gemænnesse þe pær on godes huse lofsang dydon dæges *ond* nihtes. þa wæs *þæt* cild sona snotor *ond* ánræde *ond* swa fulfremed þæt nænig æðelicor ne sang þone godes lofsang, *ond* hio wæs swa beorht on ansyne ond swa wlitig þæt mon hyre meahte uneaðe onlocian. *ond* on hyre mægdenhade heo dyde fela wundra on webgeweorce *ond* on oðrum cræftum þæs þe þa yldran don ne meahton.

September 8. St. Omer.

On þone ylcan dæg byð þæs bisceopes geleorudnes *sancti* Audomari, se dyde monig heofonlic wundor ge lybbende ge unlybbende. þa he his gast onsende, þa wæs in þam huse wynsum stenc, swa hit wære mid eallum deorweorðum wyrtum gefylled, *ond* his lichoma resteð in Sithio þam mynstre; *ond* his wundra

1. rædan Cr. godspelles C.
2. to] tu B.
3. ·VII· B. 5. ·VIII.an B.
7. þe *om.* B.
8. hi *om.* B; unr. forðon C; þa] ac C; him ætywde C.
9. hine *om.* C; habban *om.* B.
10. in] on C; ne *om.* B; com C; ne æfre eft] ne ær ne eft B, ne næfre eft ne cymð C; ·XX· B.
11. geara C; dohtor *om.* B; hieo B (!); *erasure after* Maria B.
12. þreora C: hi *om.* C; hyre moder hig C.

Christ's Gospel was being read; then he could hear and walk again, and he returned home joyfully.

September 7. St. Synotus.

On the seventh day of the month is the festival of the martyr St. Synotus, whose mass is found in the older mass-books.

September 8. St. Mary's birth.

On the eighth day of the month is the birth of St. Mary. Her father was called Joachim, and her mother Anna, and they were twenty years together before they had a child. Then they were very sad, but an angel of God appeared to each of them separately, and told them that they were to have such a child as never had come into the world before nor ever afterwards. Then after twenty years Anna brought forth a daughter and called her Mary. When she was three years old, her father and mother brought her to Jerusalem, and they gave her up there to the society of the women who sang hymns in the house of God by day and night. The child was soon prudent and persevering and so perfect that nobody sang God's psalms more nobly, and she had such a bright and such a lovely face that one could hardly look at her. During her maidenhood she did many wonderful things in weaving and other accomplishments which the older ones could not do.

September 8. St. Omer.

On the same day is the decease of the bishop St. Omer, who performed many divine miracles both during his life and after his death. When he had given up his ghost, there was a delightful smell in the house, as if it were filled with all the precious spices, and his body rests in the monastery of Sithiu. It was one of his

13. hi sealdon C; in] on C; þarę̂ B.
13, 14. þe þær—nihtes *om.* B.
15. þ þær C.
17. 7 wlitig B; hyre mon C.
18. on *om.* B.
19. þe *om.* C.
20. gewytennys C.
21. lifigende. ge: e *above the line* B.
22. unlybbende] siððan he forðfaren wæs C; ansende C; in] on C.
24. ond *om.* C; scithio C.

wæs sum þæt sum mon sealde oðrum scilling seolfres to borge. þa onsoc se oðer eft *ond* cwæð þæt he him nan feoh ne sealde. þa cwæð se þe þæt seolfor ahte: 'uton gangan to Audomares ciricean, *ond* me þær gecyð mid aðe þæt þu me her wiðsæcest.' þa eodon hi oð *þæt* hi gesawon þa ciricean. þa cwæð se se þæs feos manode: 'god bið æghwær ondweard: swere me hér þær wit standað.' þa wolde he swerian; þa feoll he sona niðerweard on þa eorðan, *ond* him toburston þa eagan, *ond* he lifde twegen dagas ofer þæt oðrum monnum to brogan, *ond* þy þriddan dæge he swealt mid earmlicum deaðe.

September 11. St. Protus and St. Hyacinthus.

On þone *endleftan* dæg þæs monðes bið þara haligra wera tíd *sancti* Proti *ond sancti* Iacinthi. þæt wæron Eugenian þegnas þære æðelan fæmnan, *ond* hi onfengon fulwihte mid hire. *ond* þa on Galienus dagum þæs caseres het Necitius, Romeburge gerefa, hi lædan to þures deofulgeldum *ond* het hi *þæt* weorðian. þa dydon hi gebed to drihtne, þa feol *þæt* deofolgild to hire fotum *ond* wearð eal tobrocen. þa het se refa hi forðæm beheafdian, *ond* hi wæron Cristes martyras gefremede.

September 14. St. Cornelius.

On þone *feowerteoðan* dæg þæs monðes bið þæs bisceopes þrowung *sancti* Corneli in Rome. þone nydde Decius se casere deofolgeld to begangenne; þa he þæt ne geþafode, þa het he hine lædan to beheafdunga. þa he þa læded wæs, þa gehælde he sumes cæmpan wif mid his gebede, seo wæs ár fíf gear loma. þæs cæmpan noma wæs Cerealis, *ond* þæs wifes noma wæs Salustia; *ond* he geþrowade mid an *ond* twentigum mannum, *ond* se cempa mid his wife.

2. ætsoc C; nænig C.
4. þu me C; mid aðe gecyþ C; wiðsæcst C.
5. cyrcan C.
6. me *om.* C.
7. sweran B: *several words erased after this in* B.
8. toburston: to- *erased in* B; lifede C.
11. ·xi· B; endlyftan C.
12. iacincti C; þegenas B.
13. hio B.
14. gallianus C; *erasure after* caseres B; necetius B.

miracles that a man gave another a silver shilling as a loan. Then the other one afterwards denied it, and declared that he had not given him any money. He to whom the money belonged said: 'Let us go to Omer's church, and there declare on oath what thou here deniest to me.' Then they went until they saw the church. He who claimed the money said: 'God is present everywhere; swear to me here where we both are standing.' When he tried to swear, he fell down at once upon the earth, his eyes dropped out, and he lived only two days longer to the terror of other people, and on the third day he died a miserable death.

September 11. St. Protus and St. Hyacinthus.

On the eleventh day of the month is the festival of the holy men, St. Protus and St. Hyacinthus. They were the servants of the noble virgin Eugenia, and they received baptism with her. In the days of the emperor Gallienus, Nicetius, the town-reeve of Rome, ordered them to be brought to the idol of Mars and bade them worship it. When they offered a prayer to God, the idol fell down at their feet and was entirely broken. The reeve ordered them to be beheaded for this, and they were made Christ's martyrs.

September 14. St. Cornelius.

On the fourteenth day of the month is the passion of the bishop St. Cornelius at Rome. He was urged by the emperor Decius to worship idols; as he would not agree to it, he commanded him to be led to execution. When he was led there, he cured by his prayer a soldier's wife who had been lame for five years before. The soldier's name was Cercalis, and his wife's name was Sallustia; he suffered with twenty-one men, and the soldier with his wife.

15. þures] his C (!). 16. gefeoll C.
17. ond w. eal tobr. *om.* C; forðon hi C; gerefa C.
19. ·XIIII· B, feowerteoðan C.
20. in] on C; Dec. se c. nydde C; deofolgyld C.
23. fif gear] ·v· *over* fif B, lange C.
24. cereiles C; salusta C; he] seo C (!).
25. XXI *over* an 7 tw. B; mid his wife] myd hym 7 his wif C.

September 14. St. Cyprianus.

On þone ylcan dæg bið *sancte* Ciprianes tid þæs bisceopes, se wæs in Kartagine þære ceastre, *ond* he þrowode martyrdom on Valerianus dagum þæs caseres. Galerius se aldorman beforan him he het arædan þæs caseres dom þæt he sceolde deofolgeldum geldan, oððe sweordes dom þrowian. þa se dóm aræded wæs, þa andswarode him Ciprianus *ond* cwæð gode þanc. þa hine man lædde to þære stowe þær hine man beheafdude, þa gesomnode miclo menigiu broðra *ond* sweostra, *ond* wacedon beforan þam durum þær he inne wæs: þa bebead he *þæt* mon heolde his mædenu clæne. ne gemde he na swa swyðe hu he on morgenne aræfnede þæs unhyran cwelres hand, swa he þæs gymde hu he godes ywde gescylde oð þone ytemystan dæg his lifes. þa on morgenne þa aræfnode he þa beheafdunga, *ond* he het þæm cwelre syllan *fif ond twentig* gyldenra myneta. þa æfter feaum dagum swealt se ealdorman þe hyne martyrode.

September 15. St. Valerianus.

On þone *fiftegðan* dæg þæs monðes bið *sancti* Valerianys þrowung þæs martyres, þone Priscus se refa nydde mid witum from Cristen geleafan; þa he þam wiðsóc, þa het he mid sweorde hine slean. þa hine man to þære cwale lædde, þa geseah he mid his eagum openne heofon, *ond* he geseah Crist sylfne him bringan wuldorbeah ongean, *ond* he þa þy unforhtlicor þone deað aræfnode.

September 15. St. Mamilianus.

On þone ylcan dæg bið þæs halgan munecys geleornes *ond* þæs ancran *sancti* Mamiliani. se dyde manega wundru, *ond* he hælde untrume men mid his gebedum *ond* he wæs swa giestliðe *þæt* he for godes lufon eode to reordum mid þam tocumendum

2. se wæs *om.* C; in] on C.
4. he het *om.* C; gerædde C; -gyldum C. 5. geldan] offrian C.
6. cwæð deo gratias C.
7. þar] þe B.
8. he miclo C; gebroþra C; *erasure after* beforan B.
10. gymde C.
11. aþolode C; þæs] þa C; cwelres hand] flæsccwelnysse C; gymde þæs C.
13. aþolode C.
14. ·xxv· B; þa] 7 C.
15. þa swealt C.

September 14. St. Cyprianus.

On the same day is the festival of the bishop St. Cyprianus, who lived in the town of Carthage; he suffered martyrdom in the days of the emperor Valerianus. The prefect Galerius ordered the emperor's decree to be read in his presence, that he was to sacrifice to the idols or to undergo sentence of death. The decree having been pronounced, Cyprianus answered him and offered thanks to God. When they led him to the place where he was to be beheaded, there assembled a great number of brothers and sisters, and watched before the doors of the place where he was: then he enjoined that they should keep his maidens undefiled. He did not care so much how he should die in the morning from the hand of the grim executioner, as he was concerned until the last day of his life how to protect the flock of God. In the morning he suffered execution, and he ordered the executioner to be presented with twenty-five gold pieces. After a few days the alderman died who had tortured him.

September 15. St. Valerianus.

On the fifteenth day of the month is the martyrdom of the martyr St. Valerianus, whom the reeve Priscus urged with tortures to renounce the Christian faith; when he refused this, he ordered him to be slain with the sword. When he was led to death, he saw with his eyes heaven opened, and he saw Christ himself offering him a crown of glory, and he suffered death the more fearlessly.

September 15. St. Mamilianus.

On the same day is the decease of the holy monk and anchoret St. Mamilianus. He performed many miracles: he cured sick people by his prayers and he was so kind to strangers that from love to God he went to his meals with the folks that came to him.

16. ·xv· B; fifteoðan C; sc̃e ualerianus C.
17. priscus *om.* B; gerefa C; mid witum *om.* B.
18. hine m. sw. ofslean C.
20. openne B (*one* n *above the line*).
21. þy] þe C; aþolode C.
22. gewytennys C.
23. sc̃i *om.* C; manege C; he *om.* C.
24. gistliðe B (e *by later hand above the line*), cumlyðe C.
25. gereordum C.

mannum. þa tælde hine an oferhydig bisceop forðon *ond* sende his twegen cempan þæt þa sceoldon þone ancran him to gelædan, þæt he ongeate hwylce his þeawas wæron. þa bæd he þa cempan
4 þæt hi for godes lufon onfengon gereorde mid him; þa geþafode þæt oðer, *ond* oðer þam wiðsoc, se wæs yldra *ond* oferhydigra. þa hi þa eodon on þone weg, þa ongan þone oferhydigan þyrstan on deað. þa feol he to ðæs godes þeowes fotum *ond* him bæd
8 miltse. þa geseah se godes þeow ane wilde hinde melce; þa gesenode he hi, þa gestod heo, *ond* se geþyrsta mon meolcode þa hinde *ond* dranc þa meolc, *ond* his þurst wæs geliðad. þa forhtodon þa latteowas swiðe for þam wundrum. þa he com to þam oferhydigan
12 bisceope, þa wæs þær broht to fulwihte niwan acenned cild. þa het se bisceop hine fullian þæt cild. þa cwæð he: 'hwæs sunu is hit?' þa cwæð se bisceop: 'mines hereteman.' þa locode *sanctus* Mamilianus on þæt cild *ond* cwæð: 'saga me hwa þin fæder sy.'
16 þa cwæð þæt cild: 'þes bisceop þe her standeð.' þa gerehte þæt cild beforan þam bisceope *sancti* Mamiliani hu hit wæs gestryned þurh þæs bisceopes unrihthæmed. þa gefullu[de he] þæt cild *ond* þa demde he þam bisceope for his dyrnum geligrum, se þohte ær þæt
20 he sceolde him deman, forðon þe he for godes lufon æt mid geswencedum monnum.

September 16. St. Eufemia.

On þone *sextegðan* dæg þæs monðes bið þære fæmnan þrowung *sancta* Eufemia, seo þrowode mærne martyrdom for *Criste* in Cal-
24 cidonia þære ceastre on Dioclitianus dagum þæs kaseres. Priscus se ealdormon geræsde on þa fæmnan in cristenmonna midle, swa wulf geræseð on sceap on miclum ewede, *ond* he nydde hi þæt heo Criste wiðsoce. þa heo þæt ne geþafode, þa het he hi weorpan
28 in byrnendne ofn. þa cwæð þara þegna sum, se wæs on naman

1. onsende C.
2. twegen c.] ærendracan C.
3. hwylce þeawa he hæfde C.
4. gereorda C; Ða C, *om.* B.
5. hyra oþer C; se oþer C.
7. oð deaþ C.
8. ane] an *added by later hand* B; ond seo wæs melc C.
9. ætstod C; se *added by the scribe above the line*; hig melcode C; þa hinde *om.* C.
10. ondranc C; þære meoloce C; geliþegod C; lattowas B.
11. forhtodon þa] wandro da *inserted by late hand above the line in* B.
12. an cild þ wæs niw. ac. to fullianne C.

An arrogant bishop therefore rebuked him and sent two of his soldiers that they should bring the anchoret before him, so that he might learn what his habits were. When he asked the soldiers for God's sake to take their meal with him, one of them consented, and the other who was the older and the haughtier one refused. When they had started on their way, the haughty one began to thirst unto death. He threw himself at the feet of God's servant and prayed for mercy. The servant of God beheld a wild hind in milk; when he signed her, she stood still, and the thirsty man milked the hind and drank the milk, and his thirst was appeased. The guides were quite afraid on account of the miracle. When he came to the arrogant bishop, a new-born child was brought there to be baptised. The bishop bade him baptise the child. He said: 'Whose son is it?' The bishop said, 'My general's.' Then St. Mamilianus looked at the child and said: 'Tell me who thy father is.' The child said: 'This bishop who stands here.' Then the child told St. Mamilianus how it had been begotten by the bishop's adultery. He then baptised the child and censured for his secret adultery the bishop, who first thought he would censure him, because he used to eat with afflicted men for God's sake.

September 16. St. Eufemia.

On the sixteenth day of the month is the martyrdom of the virgin St. Eufemia, who suffered a glorious martyrdom for Christ in the town of Chalcedon in the days of the emperor Diocletian, Priscus the prefect rushed upon the maiden in the midst of the Christians, as a wolf rushes upon a sheep in a large flock, and he pressed her to renounce Christ. As she did not consent to this, he ordered her to be thrown into a burning oven. Then one of the

13. hyt fullian C; þæt cild—is hit *om.* C.
14. heretyman C.
15. mamilium B, -us C; Saga B; me *om.* C.
16. big standeð C, stent B.
18. gefullu . . . B (*three letters erased*).
19. geligerum C; Se B.
20. geswenctum C; *accents by later hand on* æt *and* geswéncedum B.
22. ·XVI.an B, syxteoðan C: ðara fæmnena B (a *erased*).
24. þære *om.* C; 7 on C.
25. on *added by later hand* B (*also in l.* 26), *om.* C; cristenra monna C.
26. geræsed B; micelre eowde C.
27. he *om.* B. 28. in] In B, on C.

Sustenis: 'ær ic me sylfne ofslea mid mine sweorde, ærðon ic sende mine hond on þas fæmnan: ic geseo beorht werod mid hire.' þa ongyrde oðer þegn þa fæmnan, se wæs on noman Victor. þa cwæð se: 'eala, ealdormon, þis me is hefig to donne: ic geseo fægere weras stondan in þisses ófnes muðe, þa tostredað þone lig þæt he ne mæg na sceððan þisse fæmnan.' þa genamon oðre twegen þa fæmnan *ond* wurpon in þone ófn; þa eode se lig of þam ofne *ond* forbærnde hi begen, *ond* hire he ne sceðede. þisse fæmnan lichoma resteð neah Calcidonia þære ceastre, *ond* ure fædras hi nemdon þa sigefæstan fæmnan.

September 19. St. Januarius.

On þone *nigontegðan* dæg þæs monðes bið þæs bisceopes gemynd *sancti* Januari: se þrowode martyrdom for Criste in þære ceastre Beneuentum *ond* his deaconas mid him, þa wæron on noman *sanctus* Festus *ond sanctus* Desiderius.

September 20. St. Fausta and St. Evilasius.

On þone *twentegðan* dæg þæs monðes bið þære fæmnan gemynd *sancta* Fausta *ond sancti* Efilasi. *þæt* wæs se gerefa se þe geheold þa wítu þa se casere het don þære halgan fæmnan Faustan. þa gelyfde he gode for þam wundrum þa he geseah æt hire, *ond* he þa geþrowade martyrdom mid hire.

September 21. St. Matthew the Apostle.

On þone *an ond twentegðan* dæg þæs monðes bið þæs apostoles tid *sanctus* Matheus. se wæs ærest mid Judeum *theloniarius*, þæt is gafoles moniend *ond* wicgerefa, ac Crist hine ceas him to þegene. *ond* he wrat ealra manna ærest Cristes godspel mid Judeum; *ond* æfter Cristes upastignesse he gelærde twa mægða to godes geleafan, Macedonian þa mægðe *ond* Sigelwara mægðe, *ond* of Sigelwarum

1. minũ C.
2. mine h. sende C; Ic B; beort B. C.
4. eala *om.* C; Ic B.
5. muðe] dura C; tostredað: d *erased in* B.
7. weorpon C; in] on C.
8. he hire C; na ne gesceþed C.
9. restet B; ond] íu C.
11. ·XVIIII.ᴬᵘ B, -teoðan C.
12. iunuarii C; in] on C.
15. ·XX· B, twentigoðan C.

soldiers, Sosthenes by name, said: 'I would rather kill myself with my sword, before I lay hands upon this maiden: I see a shining host with her.' Then another soldier who was named Victor ungirded the woman. He said: 'Oh prefect, this is hard work for me: I see fair men standing in the mouth of this oven, who scatter the fire that it cannot hurt this maiden.' Then two other ones took the maiden and pushed her into the stove, but the flame came forth from the stove and burnt both of them and harmed her not. This virgin's body is buried near the town of Chalcedon, and our fathers called her the victorious virgin.

September 19. St. Januarius.

On the nineteenth day of the month is the commemoration of the bishop St. Januarius: he suffered martyrdom for Christ in the town of Beneventum and with him his deacons who were called St. Festus and St. Desiderius.

September 20. St. Fausta and St. Evilasius.

On the twentieth day of the month is the commemoration of the virgin St. Fausta and of St. Evilasius. That was the reeve who controlled the tortures which the emperor ordered to be inflicted on the holy virgin Fausta. Then he believed in God in consequence of the miracles he saw performed by her, and he suffered martyrdom with her.

September 21. St. Matthew the Apostle.

On the twenty-first day of the month is the festival of the apostle St. Matthew. He was first a *teloniarius* among the Jews, that is, a tax-gatherer and village-reeve, but Christ chose him as a follower, and first of all men he wrote Christ's gospel among the Jews. After Christ's resurrection he converted two nations to the belief in God, the Macedonians and the Ethiopians, and from the Ethio-

16. gegehold (h *above the line*) B, beheold C.
17. þa ðe C.
18. on god C.
20. ·xxi· B, an 7 twentigoðan C.
21. Se B; tweloniarius C.
22. ond þ ys C; ac: c *above the* line B; þegne C.
23. manna: *an* n *above the line* B.
24. twua (!) B.
25. macedonia C; sigelwara (ũ *over* a) B.

he flymde twegen dryas, þa þar worhton micel scinlac mid twam dracum, *ond* he awehte hira cyninges sunu of deaðe *ond* þone cyning gefulwade þæs nama wæs Eilippus, *ond* his quéne noma wæs Eufenisse. ac hwæðre oðer kyning wæs æfter þam, se wæs on naman Hirtacus; he het þisne Matheum hindan mid sweorda þurhstingan, þær he stod ætforan godes weofode in gebede, forðæm þe he ne moste ane godes fæmnan, þæt wæs an nunne, him to wife onfon. ac Matheus him sæde þæt he wære swa synnig wið god, gif he þa gehalgodan fæmnan to legerteáme onfenge, swa se þeow wære se þe fenge on kyninges quene to unrihtum hæmde. *ond* þa sona æfter Matheus þrowunge þa forborn þæs cyninges heall mid eallum his spedum, *ond* his sunu awedde, *ond* he sylf ahreofode *ond* tobærst mid wundum from þam heafde oð þa fet, *ond* he asette his sweord upweard *ond* þa hine sylfne ofstang. *Sanctus* Matheus lichoma resteð on Parthora muntum *ond* bideð þære toweardan æriste.

September 22. St. Mauricius.

On þone *twa ond twentegðan* dæg þæs monðes bið *sancti* Maurices þrowung *ond sex* þusyndo martyra mid him *ond sex* hund. þæt wæs cempena werod þa comon of eastdæle of Cappadocia mægðe þam casere to fultume Maximiane, *ond* hie wæron swiðe sigefæste weras in eallum gefeohtum. ac þa onfand se casere æt nehstan þæt hie wæron cristene. þa het he hy gemartyrian þæt heora þæt halige blod orn æfter eorðan swa swa flod. nyton we heora namena ma þonne *sanctus* Mauricius, se wæs þæs werodes ealdormán, *ond sanctus* Exsuperius *ond sanctus* Candidus. þa oðra noman syndon awritene on heofenum on lifes bocum.

September 23. St. Sosius.

On þone *preo ond twentegðan* dæg þæs monðes bið þæs diacones gemynd se is nemned *sancti* Sossi. he wæs in þære ceastre Mese-

1. aflymde C; twegen: *first* e *erased* B.
3. hyre noma C.
4. hwæðre *om.* C.
5. hindan *om.* C.
6. þurstingan B; in gebede *om.* C.
7. ne moste] sceolde onfon C; anre C.
8. Ac B.
10. *After* fenge *an erasure of two letters in* B; unrihthæmde C.
11. forbarn C.
13. 7 tobærst *om.* C.
14. myd ofstang C.
17. ·xxii· B, -twentygoðan C.

pians he drove away two sorcerers, who worked great magic there with two dragons, and he awoke their king's son from death and baptised the king whose name was Eglippus, and his queen's name was Eufenissa. Another king, however, came after him who was called Hyrtacus; he ordered this Matthew to be stabbed from behind with a sword, when he stood praying before the altar of God, because he was not allowed to take for a wife a virgin of God, that was a nun. But Matthew told him that he would be as sinful against God, if he received the consecrated virgin as his wife, as a slave would be who took a royal queen to commit adultery with her. Soon after Matthew's martyrdom, the king's hall burnt down with all his treasures, his son went mad, and he himself became a leper, and wounds burst out on him from head to foot, and he turned his sword upwards and stabbed himself. St. Matthew's body rests in the Parthian mountains and awaits the coming resurrection.

September 22. St. Mauricius.

On the twenty-second day of the month is the martyrdom of St. Mauricius and of six thousand and six hundred martyrs with him. This was a troop of soldiers that came from the East from the country of Cappadocia to assist the emperor Maximianus, and they were victorious in all battles. But at last the emperor found out that they were Christians. Then he ordered them to be martyred that their holy blood flowed over the ground like a stream. We know none of their names, except St. Mauricius, who was the commander of the troop, and St. Exsuperius and St. Candidus. The other names are put down in heaven in the book of life.

September 23. St. Sosius.

On the twenty-third day of the month is the commemoration of the deacon named St. Sosius. He lived in the town of Misenum,

18. ·VI· B, syx þusenda C.
18, 19. ·VI· B, syx hundred C.
19. campodocia B.
20. fultume sende se was maximianus haten C.
21. Ac B; on] in C; onfunde C.
22. he *om.* B.
23. arn C; æfter] ofer C.
24. nama na (*and an* n *erased after this*) B.
25. exuprius B; þa] þæra C.
26. *Erasure of six to eight letters after* noman B.
27. ·XXIII· B, -twentygoðan C.

lana, *ond* sume dæge þa he rædde godspell, þa scán him heofonlic leoht ymb þæt heafod. þa cwæð se biscop se þe his lareow wæs: 'ne bið þes diacon noht longe mid us, ac he sceal beon mid Criste.' *ond* þa æfter feawum dagum þa endode he his lif þurh martyrhad for Criste.

September 23. St. Thecla.

On þone ilcan dæg bið *sancte* Teclan tid þære halgan fæmnan. seo wæs in þære ceastre Iconio, *ond* heo wæs þær beweddedo æðelum brydguman. þa gehyrde heo Paules lare þæs apostoles, þa gelyfde heo góde *ond* awunode in hyre mægðhade. *ond* forðon heo arefnde monigu witu: hy mon wearp in byrnende fýr, *ond* þæt hio nolde byrnan, *ond* hy mon sende in wildra deora menigo, in leona *ond* in berena, *ond* þa hie noldon slitan; hy mon wearp in sædeora seað, *ond* þa hyre ne sceðedon; hy mon band on wilde fearras, *ond* þa hyre ne geegledon. *ond* þa æt neahstan heo scear hyre feax swa swa weras *ond* gegyrede hy mid weres hrægle *ond* ferde mid Paulum, þam godes ærendracan. Tecle wæs swa myhtigu fæmne þæt heo geþingode to gode sumre hæðenre fæmnan gæste hwylce hwegu ræste in þære ecan worulde.

September 24. Conception of St. John.

On þone *feower ond twentegðan* dæg þæs monðes bið *sancti* Johannis geeacnung þæs miclan fulwihteres. þy dæge Gabriel se heahengel æteowde Zacharie, Johannis fæder, þær he stod æt þam weofode *ond* ricels bærnde in godes ansægdnesse, *ond* him sægde þæt him scolde beon sunu acenned, *ond* þæs nama sceolde beon Johannis geciged. þa nolde Zacharias þam engle gelyfan þæt him *ond* his wife on heora yldo meahte beon sunu acenned. þa cwæd se engel to him: 'þu bist dumb oð þone dæg oð þæt þe þis bið:' *ond* hit þa wæs swa geworden.

4. ðæs æfter C; feawa B.
7. ioconio B, iaconia C; beweddod C.
9. on god C; á wunode C; in] on C.
10. arefnde] þolode C; þæt *om.* B.
11. in] on C (*twice*).
12. in] on C (*twice*).
13. hyre] hig C.
14. egledon C; nyhstan C.
16. paule C; myhtig C.
17, 18. hwylce hwegu] healice C (!).
18. in] on C.

and one day when he was reading the gospel, a heavenly light shone around his head. Then the bishop who was his teacher said: 'This deacon will not be with us a long time, but he will be with Christ.' After a few days he ended his life by suffering martyrdom for Christ.

September 24. St. Thecla.

On the same day is the festival of the holy woman St. Thecla. She lived in the town of Iconium, and there she was wedded to a noble bridegroom. When she heard the teaching of the apostle Paul, she believed in God and remained a virgin. For this she suffered many tortures: she was thrown into a burning fire, and it would not burn her; she was brought into the midst of wild beasts, of lions and of bears, and they would not hurt her; she was thrown into a pit full of sea-beasts, and they did not harm her: she was bound to wild bulls, and they did not injure her. At last she cut off her hair like a man, put on men's clothes and went with Paul, the messenger of God. Thecla was such a powerful woman that by her intercession she procured from God some rest in the eternal world for the soul of a pagan woman.

September 24. Conception of St. John.

On the twenty-fourth day of the month is the conception of St. John, the great baptiser. On this day the archangel Gabriel appeared to Zacharias, John's father, as he stood at the altar and burnt incense as an offering to God, and told him that a son would be born to him, and that he should be called by the name of John. Then Zacharias would not believe the angel that a son might be born to him and his wife in their old age. The angel then said to him: 'Thou shalt be dumb until the day when this comes to pass;' and thus it happened.

19. ·xxiiii· B, -twentigoðan C.
20. micelan C.; þy] on ðam C.
21. iohannes C.
21, 22. þam weofode] gebede C; berende C; in] 7 C
23. sunu—beon *om.* B; beon *om.* C.
24. þæt him *om.* B.
26. dúm C; oð þ. þe þ. bið *om.* C.

September 24. St. Andochius and St. Thyrsus.

On þone ilcan dæg bið þara haligra wera tid *sancti* Andochi þæs mæssepreostes *ond sancti* Tyrsi þæs diacones. þá comon of eastdæle in Galwala mægðe *ond* þær monige men þurh fulwiht gelærdon to Cristes geleafan *ond* þær geþrowodon martyrdom for godes naman on Aurelianus dagum þæs caseres, *ond* sum cepemon cristen mid him, þæs nama wæs Felix. æryst se casere him bead gold *ond* seolfor wið þon þy hy forleton Cristes geleafan. þa noldon hy þæt. þa het he hi weorpan on byrnende fyr, *ond* him *þæt* ne onhran. þa het he mid stengum heora sweoran forsleán: þa leordon þa gastas to ecum geféan, *ond* æt heora lichoman wæron monegu wundru gewordenu.

September 25. St. Ceolfrið.

On þone *fif ond twentegðan* dæg þæs monðes bið þæs hal[gan weres gemind] se wæs on þisse Brytene, *ond* he wæs nemned Ceolfrið. he wæs sumes haliges mynstres abbod be norðan gemære, þæt wæs gehalgod *sancte* Petre; *ond* þa on his yldo ongan he feran to Rome, *ond* þrim dagum ærðon he ferde he sægde his siðfæt þæs mynstres broðrum; *ond* siððan he on siðe wæs, he asong ælce dæge tuwa his saltere *ond* his mæssan, butan þam anum dæge þe he on sáe wæs *ond* þrim dagum ær his endedæge. he wæs on *feower ond hundseofontegum* geara þa he forðferde; æfter hundteontegum daga *ond feowertynum* þæs þe he of his mynstre ferde, he geleorde on Burgenda mægðe æt Linguna ceastre, *ond* he wæs arwyrðlice bebyrged in þære cirican þe hi nemnað [*ad*] *sanctos geminos*— æt þam halgum getwinnum—mid micle wope ge Angelcynnes monna ge þiderleodiscra. þær his geferscipe hine todælde on þreo: an dæl ferde forð to Rome, oðer dæl cyrde eft to Brytene

1, 2. þæs mæssepreostes *om.* C.
2. tirsi B (*y above the line*), tiersi C.
3. in] on C; gealwala C; mænigne æðelne man C; þur B.
5. cepmon C; cristen *om.* C.
8. þa het—onhran *om.* B.
9. heora] hym þa C; foron C; þa] hyra C.
10. monug B; gewordenu *om.* C.
12, 13. *The words in brackets added by later hand* B; abbudes gewytennys C.
14. ceolferð C.
15. þa ongan C; feran: *erasure between* e *and* r B.

September 24. St. Andochius and St. Thyrsus.

On the same day is the festival of the holy men St. Andochius the mass-priest and St. Thyrsus the deacon. They came from the East into Gaul, and there they converted many people to the Christian faith by baptising them, and there they suffered martyrdom for God's sake in the days of the emperor Aurelianus, and a Christian merchant with them whose name was Felix. At first the emperor offered them gold and silver, if they would give up the belief in Christ. When they refused this, he commanded them to be thrown into a burning fire, and it did not touch them. When he ordered their necks to be broken with cudgels, their spirits went forth to eternal joy, and many miracles came to pass at their bodies.

September 25. St. Ceolfriŏ.

On the twenty-fifth day of the month is the commemoration of the holy man who lived here in Britain, and he was called Ceolfriŏ. He was the abbot of a holy monastery near the northern frontier that was consecrated to St. Peter[1]. In his old age he set out for Rome, and three days before he left he spoke to the brethren of the minster about his journey. Since he was on his way, he sang his psalter and his mass twice every day, with exception of the one day when he was at sea and three days before his death. He was seventy-four years old when he died: one hundred and fourteen days after he had left his monastery, he expired in the town of Langres in Burgundy, and he was reverently buried in the church which they call *ad sanctos geminos*[2] (to the holy twins) with loud lamentations of the Englishmen as well as of the people of the country. There his company broke up into three parts: one part went on to Rome, the second returned again to Britain and announced it, and the third part

16. ær C; gesæde C.
17. ælce dæge *om.* C.
18. þam] þig C.
19. ·LXXIIII· B.
21. dagum C; ·XIIII· B; gewat C.
22. burgundia C; lingwuna C.
23. in] on C; circan C.
24. ge] ægðer ge C, geon B; þæderlendiscra C.
26. An B; dæl *om.* C.

[1] Wearmouth.

[2] Cp. p. 24, l. 6.

ond þæt sægdon, *ond* se þridda dæl gesæt æt his byrgenne for his lufan betweoh þa men þe heora geþeode ne cuðon.

September 26. St. Justina and St. Cyprianus.

On þone *sex ond twentegðan* dæg þæs monðes bið *sancta* Justinan tíd þære fæmnan *ond* þæs biscopes *sancti* Cyprianus. se Cyprianus wæs æryst ealra drya se wyrsta, *ond* he wolde þære fæmnan mod on his scincræftum onwendan to hæðendome *ond* to unclænum hæmede. ac þa gedwinon his drycræftas for hyre halignesse swa swa rec þonne he toglideð, oððe weax þonne hit for fyre gemelteð. þa forlet he þone drycræft, *ond* he wæs geworden halig biscop, *ond* mid þære ilcan fæmnan he þrowode eft martyrdom, *ond* heora lichoma resteð in þære ceastre þe is nemned Antiochia.

September 27. St. Cosmas and St. Damianus.

On þone *seofon ond twentegðan* dæg þæs monðes bið þara haligra gebroðra tid *sancti* Cosme *ond sancti* Damiani. *þæt* wæron healhlæcas, *ond* hi lacnodon æghwylce untrumnesse monna, *ond* hi ne ónfengon nowiht æt nænigum men, ne æt welignum ne æt heanum. þa gehældon hie sum wif of micelre medtrumnesse; þa brohte seo diogollice *sancti* Damiane medmicle gretinge (gewritu secgað *þæt* þæt wære þreo ægero) *ond* heo hyne halsode þurh god *þæt* he þam onfenge; þa onfeng he þam. þa wæs his broðor Cosmas forðam swiðe unrot, *ond* forðam he bebead *þæt* mon heora lichoman ætsomne ne byrgde æt heora ende. þa on þære ilcan niht ætywde ure dryhten Cosme *ond* cwæð: 'forhwon spræce þu swa for þære gretinge þe Damianus onfeng? ne onfeng he þæt na to medsceatte, ac forðon þe he wæs þurh me gehalsod.' þas gebroðor geþrowedon mærne martyrdom on Dioclitianus dagum þæs caseres from Lissia *þæm* gerefan: hi wæron stæned, *ond* þa stanas wæron on bæc gecyrred *ond* wundedon þa þe þa halgan stændon. hy wæron mid strælum

2. men] mægðe C; hig hyra geþeodo C.
3. *Large initial wanting* B; ·XXVI· B C.
4. þæs bisc. sči *om.* C; cypriane C.
5. ealra *om.* C; dry B; wyrresta C.
6. on mid C; hæðengylde C.
8. ric (e *over* i) B; for] æt C.
9. dreocræft C; he *om.* C.
11. in] on C.
12. ·XXVII· B C; haligra *om.* C.
14. æghylce C; mettrumnysse C.
15. nan þing fram ænegum C.
16. geheoldon B (æ *over* eo).

from love to him remained at his grave among the people that did not understand their language.

September 26. St. Justina and St. Cyprianus.

On the twenty-sixth day of the month is the festival of the virgin St. Justina and of the bishop St. Cyprianus. This Cyprianus was at first the worst of all sorcerers, and by his magic he tried to turn the virgin's mind to heathendom and immoral intercourse. But then his magic arts vanished before her holiness like smoke when it glides away, or wax when it melts from the fire. Then he gave up sorcery and became a holy bishop, and afterwards he suffered martyrdom with the same woman, and her body rests in the town that is called Antioch.

September 27. St. Cosmas and St. Damianus.

On the twenty-seventh day of the month is the festival of the holy brethren St. Cosmas and St. Damianus. They were excellent physicians: they cured all human sickness, and they did not take anything from anybody, neither from the wealthy nor from the poor. When they had cured a woman from great sickness, she secretly brought St. Damianus a slight acknowledgement; the books say that it was three eggs; and she entreated him for God's sake to take them, and he took them. His brother Cosmas was very much displeased with it, and therefore he commanded that at their death their bodies should not be buried together. Then our Lord appeared to Cosmas the same night and said: 'Why didst thou speak thus about the present that Damianus received? He did not accept it as payment, but because he was entreated in my name.' These brothers suffered a glorious martyrdom from the hands of the reeve Lysias in the days of the emperor Diocletian: they were stoned, and the stones were turned back again and

17. dygollice C; medmicele C.
18. ægru C.
19. þa onf. he þam *om.* C; his *om.* B.
22. urne C (n *added by later hand*); spricst C.
23. na þæt C.
24. þurh] þur B, on C; broðro þrowedon C.
25. diaclitianus B; lisio C.
26. gehwyrfed C.
27. 7 hy C.

scotode, ac þa strælas forcyrdon hi *ond* slogon þa hæðnan, ac þurh beheafdunga hy onsendon heora gast to gode. þa þohton þa men þa þe heora lichoman namon hwæðer hi mon ætsomne byrgde, forðam þe Cosmas *þæt* ær forbead. þa com þær yrnan sum olbenda, *ond* se cwæð mid menniscre stefne: 'ne todælað ge þara haligra lichoman, ac byrgað hi ætsomne.' þa dydon hi swa him *þæt* dumbe neat onwreah, *ond* þeah siððan gelumpon heofonlico wundru þurh þara haligra mægen.

September 29. Consecration of St. Michael's Church.

On þone *nigon ond twentegðan* dæg þæs monðes bið sancte Michahelis cirican gehalgung in Tracla þære ceastre. in Eraclæ þære mægðe feonda menigo com to þære ceastre *ond* hy ymbsæton. þa ceasterware þurh þreora daga fæsten anmodlice bædon god fultumes *ond* bædon *þæt* he him þone ætywde þurh *sancte* Michahel. þa þy þriddan dæge stod *sanctus* Michahel ofer þære ceastre gete *ond* hæfde fyren sweord in his honda. þa wæron þa fynd abregede mid þy egesan, *ond* hy gewiton ónweg, *ond* þa ceasterwara wunedon gesunde. *ond* þær wæs getimbred *sancte* Michaheles cirice, *ond* seo wæs gehalgod on þone dæg þe we mærsiað *sancte* Michaheles gemynd.

September 30. St. Hieronymus.

On þone *þritegðan* dæg þæs monðes bið *sancte* Hieronimis tíd þæs mæssepreostes *ond* þæs æðelan leorneres. se wæs in Bethlem in þære Judiscan ceastre; be þam sagað *sanctus* Arculfus *þæt* he gesawe medmicle cirican butan Bethlem þære ceastre, in þære wæs geseted Hieronimis lichoma mid stane oferworht, *ond* ofer þam wæs geseted byrnende leohtfæt ge dæges ge nihtes.

Þonne se monoð bið geendod þe we nemnað haligmonoð, þon*ne* bið seo niht *twelf* tida long, ond se dæg bið *þæt* ilce.

1. oncyrdon C; hæðenan C; Ac þurh] æt þære C.
2. 7 hy C; gastas C.
3. þa þe] þe C.
5. oluende C; todæle C.
7. dume nyten C; þeah] þær C.
9. ·XXVIIII· B, -twentigoðan C.
10. cyrcan halgung C; on traia C.
10, 11. in Eraclæ—ceastre *om.* C.
12. ceasterware] ceaster C; god *om.* B.
13. michael C (*so always*).
14. þy *added later on in* C; geate C.
15. fyren *added later on in* C; in] on C; abregde C.

wounded those who stoned the saints. They were shot with arrows, but the arrows turned around and killed the pagans, but being beheaded they sent forth their spirits to God. Then the people who took away their bodies considered whether they should bury them together, because Cosmas had formerly forbidden it. Then a camel came running there, and it said with human voice: 'Do not separate the bodies of the saints, but bury them together.' Then they did as the dumb beast had shown them, and yet heavenly miracles since happened by the saints' power.

September 29. Consecration of St. Michael's Church.

On the twenty-ninth day of the month is the consecration of St. Michael's church in the town of Tracla[1]. In the district of Eraclea a great number of enemies came to the town and besieged it. The citizens fasting three days unanimously prayed to God for help and asked that he might reveal it to them by St. Michael. On the third day St. Michael stood above the town-gate and had a fiery sword in his hand. The enemies were seized with fear, they retreated, and the citizens remained unhurt. There St. Michael's church was built, and it was consecrated on the day when we celebrate the memory of St. Michael.

September 30. St. Hieronymus.

On the thirtieth day of the month is the festival of the mass-priest and noble teacher St. Hieronymus. He lived in the Jewish town of Bethlehem: St. Arculfus says on this point that he had seen a small church outside the town of Bethlehem, in which Hieronymus' body was entombed under a stone superstructure, and over it was placed a lamp burning day and night.

When the month that we call the holy month is ended, the night lasts twelve hours, and the day likewise.

16. þam egsan C; ceasterware C; awunedon C.
17. sc̃s C. 18. we nu C; sc̃s C.
20. ·xxx· B, þrytygoðan C; sc̃e *om.* B; hieremis C.
21. in] on C.
22. in *and* iudiscan *om.* C.
22, 23. be þam—þære ceastre *om.* C; in] on C.
24, 25. Hieronimis (heremmis C!)—geseted *om.* B.
26. mona ·B; bið geend. se m. C; þe ðe C.
27. long *om.* C; bið *om.* C.

[1] On the origin of this corruption, see Addenda.

October.

On þam teoðan monðe on geare bið *an ond þritig* daga; þone mon nemneð on leden October *ond* on ure geþeode winterfylleð.

October 3. Two Heawolds.

On þone þriddan dæg þæs monðes bið þara preosta þrowung þa wæron begen anes noman: oðer wæs nemned se blaca Heawold, oðer se hwita Heawold. þa mæssepreostas ferdon of þisse Brytene east ofer sæ to Frysum *ond* þa lærdon to godes geleafan *ond* þær geþrowedon martyrdom for Criste, *ond* heofonlic leoht wæs gesewen ófer heora lichoman. heora wundor synt awriten on Angelcynnes bocum, þæt is on *istoria Anglorum.*

October 7. Pope Marcus.

On þone *seofeðan* dæg þæs monðes bið þæs papan tíd þæs noma wæs *sanctus* Marcus. se wæs on Constan[tin]us dagum þæs caseres, *ond* his lichoma wæs bebyrged *ond* is in þam mynstre þe hy nemnað æt Rome Balbina.

October 8. St. Dionysius, Rusticus and Eleutherius.

On þone *eahteðan* dæg þæs monðes bið þæs biscopes tíd *ond* þæs halgan martyres *sancti* Dionisi *ond* his diacona twega þara noman wæron Rusticus *ond* Eleutherius. þa wæron in þære ceastre þe Parisius is nemned; þær hi mon nydde þæt hy deofolgyld weorðedon; þa hy þæt ne geþafedon, þa wæron hi for Criste gemartyrod. þa woldon þa cwelleras sendan heora lichoman on deopne stream, on þa éa þe hatte Secuana. ac sum cristen wif hy laðode to symble, *ond* hi þa hyre getæhton þara haligra lichoman, *ond* hio þa het hyre men on niht þa lichoman forstelan *ond* bebyrgan on hyre æcere; *ond* se æcer þa syððan gegreow *hundteontigum* siða sélor

1. on geare *om.* C; -xxxi- B C.
2. october B.
4. þone *twice in* B; þara haligra C; mæssepreosta C.
5. nemned *om.* C.
6. þa] þæs C; gewendon C.
7. þa] þær C.
9. syndon C.
10. on *om.* C. 11. -vii- B.
12. *The letters in brackets erased in* B; *a later correction above the line,* -ti-, *indistinctly legible.*

October.

In the tenth month of the year there are thirty-one days: in Latin it is called October, and in our language *winterfylleð*.

October 3. Two Heawolds.

On the third day of the month is the martyrdom of the priests who had both the same name: one was named the black Heawold, the other the white Heawold. These mass-priests passed from Britain eastward over the sea to the Frisians and converted them to the belief in God; there they suffered martyrdom for Christ, and a heavenly light was seen over their bodies. Their miracles are told in the history of the English people, that is in *historia Anglorum*.

October 7. Pope Marcus.

On the seventh day of the month is the festival of the pope whose name was St. Marcus. He lived in the days of the emperor Constantine, and his body was buried at Rome in the so-called cemetery of Balbina.

October 8. St. Dionysius, Rusticus and Eleutherius.

On the eighth day of the month is the festival of the bishop and holy martyr St. Dionysius and of his two deacons whose names were Rusticus and Eleutherius. They lived in the town called Paris; there they were urged to worship idols: as they would not agree to it, they were martyred for Christ's sake. Then the executioners wanted to throw their bodies into a deep stream, into the river called Seine. But a Christian woman invited them to a meal, there they showed her the bodies of the saints, and she bade her men steal the bodies at night and bury them in her field, and the field since grew a hundred times better than it had done

14. balbino B.
15. ·VIII· B.
16. martires B (y *over* i).
17. in] on C.
18. is nemned parisius C; deofolgyldum guldon 7 weorðedon C.
19. hi *om.* B; gemartyrode C.
21. sequane C; Ac B.
22, 23. hyre men het C.
23. forst. þa lich. C.
24. se æcer] he C; þa *om.* C; greow C; ·C· siða B; sel C.

þon*ne* he ær dyde. þær æfter ðon cristene men timbredon cirican, *ond* þær blinde men onfengon heora gesyhðe *ond* healte heora gonge *ond* deafe gehyrnesse.

October 11. St. Ethelburga.

On þone endlyftan dæg þæs monðes bið þære halgan abbodissan forðfor *ond* þære æðelan fæmnan þære noma wæs *sancta* Æðelburh. sio gestaðelode þæt fæmnena mynster on Brytene þ*æt* is nemned on Bercingu*m*, *ond* on hyre dagu*m* gelumpon heofonlicu wundro on þam ilcan mynstre. *ond* sum halig fæmne geseah þære ilcan Æðelburge gast mid gyldenu*m* racenteagum beon getogen to heofenu*m*. hyre wundro *ond* hyre mynstres syndon awriten on Angolcynnes bocum.

October 14. St. Calixtus.

On þone *feowertegðan* dæg þæs monðes bið *sancti* Calistis gemynd þæs papan. se þrowode martyrdom for Criste on þæs caseres dagum se wæs nemned Macrini, *ond* he is bebyrged in þam mynstre Calepodi on þam wege þe æt Rome is nemned Aurelia. þes papa gesette on Rome þreora sæternesdaga fæsten on geare, ænne for hwætes genihtsumnesse, oðerne for wines, þriddan for eles.

October 15. St. Lupulus.

On þone *fiftegðan* dæg þæs monðes bið þæs martyres tid *sancti* Lupuli, þæs mæsse bið gemeted on þam yldran mæssebocum.

October 18. St. Luke.

On þone *eahtategðan* dæg þæs monðes bið *sancte* Lucas gelcornes þæs godspelleres. se wrat þone þriddan dæl Cristes boca in Achaia þære mægðe, *ond* he wrat þa mæran boc *actus apostolorum*. Lucas wæs acenned in Siria mægðe, *ond* he wæs ærest cræftig læce in

1. Ðær eft C; cirican timbredon C.
2. ond healte heora gonge *om.* C.
4. gewytennys C.
6. fæmna B.
7. Bercingum: *a small drawing on the margin,* 'Burh' *written underneath in* B.
8. haligu C.
10. mynster C.
12. ·XIIII· B, -teoðan C; *the first seven words of this paragraph are repeated on the margin by a later hand*; calistes C.

before. There Christian people afterwards built a church, and there the blind received their eyesight, the lame the power to walk and the deaf their hearing.

October 11. St. Ethelburga.

On the eleventh day of the month is the decease of the holy abbess and noble virgin whose name was St. Ethelburga. She founded the nunnery in Britain that is called Barking, and in her days divine miracles came to pass in the same minster. A holy virgin saw the said Ethelburga's spirit being drawn to heaven with golden chains. Her miracles and those of her minster are related in the history of the English people.

October 14. St. Calixtus.

On the fourteenth day of the month is the commemoration of the pope St. Calixtus. He suffered martyrdom for Christ in the days of the Emperor called Macrinus, and he is buried in the cemetery of Calepodius on the road that at Rome is called Aurelia. This pope appointed a fasting at Rome on three Saturdays in the year, one for abundant wheat, another for wine, a third for oil.

October 15. St. Lupulus.

On the fifteenth day of the month is the festival of the martyr St. Lupulus whose mass is found in the older mass-books.

October 18. St. Luke.

On the eighteenth day of the month is the decease of the evangelist St. Luke. He wrote the third part of Christ's books in the country of Achaia, and he wrote the celebrated book *Acta Apostolorum*. Luke was born in Syria, and at first he was a

14. se wæs nemned *om.* C; in] on C.
15. calepode B.
16. þreor (!) C.
18. ·xv· B, -teoðan C.
19. lupulii B, lupili C.
20. ·xviii· B, -teoðan C; gewytennys C.
21. Se awrat C (*erasure after this word* B); in] on C.
22. awrat C; maran B.
23. in] on C *twice.*

Antiochia þære ceastre, *ond* he wæs eft Paulus gefera in ælce elðeodignesse, *ond* he wæs se clænosta wer: næs he hæbbende wif ne bearn. he gefor þa he wæs on *hund seofontigum ond seofon* geara, *ond* he wæs ærest bebyrged in Bethania þære stowe, ac his bán wæron eft alæded þanon on Constantines dagum þæs caseres in þa ceastre Constantinopolim.

October 18. St. Tryphonia.

On þone ilcan dæg bið þære halgan cwene gemynd *sancta* Trifonia. seo wæs Decies cwen þæs caseres, *ond* heo wæs æryst hæðen *ond* wælgrim. ac heo geseah hu Decius se casere wedde *ond* hrymde dæges *ond* nihtes, ærðon he dead wære; þa gelyfde heo on god *ond* onfeng fulwihte, *ond* sume dæge þær heo hy gebæd heo onsende hyre gast to gode.

October 18. St. Justus.

On þone ilcan dæg bið þæs halgan cnihtes þrowung *sancti* Justi, se wæs *eahta* wintre þa he martyrdom þrowode for Criste. þone het beheafdian sum rice mon, se wæs on noman Ritsoalis. þa woldon þa cwelleras niman *þæt* heafod *ond* lædan to þam rican men; þa aras se lichoma *ond* genam *þæt* heafod him on hand, *ond* seo tunge spræc of þæm heafde *ond* cwæð þus: 'heofones god *ond* eorðan, onfoh mine sawle, forðon ic wæs unsceððende *ond* clænheort.' þa gemette hine þær his fæder *ond* his fædera swa beheafdodne; þa cwædon hi: 'hwæt wille wit don be þissum lichoman?' þa spræc seo tunge eft of þam heafde *ond* cwæð: 'gongað on þis stanscræf þæt her neah is, *ond* git þær metað weall se is mid ifige bewrigen; bedelfað on þam þone lichoman *ond* sendað min heafod án to gretinge *ond* bringað hit minre meder þæt heo þæt cysse: *ond* gif heo me geseon wylle, þonne sece heo me in godes neorxna wonge.' þa bedulfon hy þone lichoman þær he ær bebead, *ond*

1. in] on C.
2. ne wif C.
3. gewat C; ·LXXVII· B, ond seofon *om.* C.
4. gebyrged C; in] on C; þære stowe *om.* B.
6. in] on C; ceastre þe is nemned C; constantinopili B.
8. decius C.
11. wearð gefullod C.
14. nigon geare C; þrow. mart. C.

skilful physician in the town of Antioch; afterwards he was Paul's companion in all his peregrinations, and he was the purest of men: he had neither wife nor children. He died when he was seventy-seven years old, and first he was buried in the place called Bethania, but his bones were afterwards brought away in the days of the emperor Constantine to the city of Constantinople.

October 18. St. Tryphonia.

On the same day is the commemoration of the holy queen St. Tryphonia. She was the wife of the emperor Decius, and first she was a heathen and of cruel mind. But as she saw how the emperor Decius raved and screamed day and night before he died, she believed in God, received baptism, and one day when she was praying she gave up her ghost to God.

October 18. St. Justus.

On the same day is the passion of the holy child St. Justus, who was eight years old when he suffered martyrdom for Christ. A great man, Ritsoalis by name, ordered him to be beheaded. The executioners then tried to take the head and to bring it to the great man; then the body arose and took the head into its hand, and the tongue spoke out of the head and said: 'Lord of heaven and earth, receive my soul, for I did no harm and I was pure in heart.' His father and his father's brother met him there thus beheaded: they said: 'What shall we do with this body?' Then the tongue again spoke out of the head and said: 'Enter this cave in the rocks that is near by, and there you will find a wall that is covered with ivy: bury the body there and send my head only as a greeting and take it to my mother that she may kiss it; and if she wants to see me, she may look for me in God's paradise.' Then they buried the body where he before had commanded it, and

15. beheafdian: be- *on erasure* B.
17. hand *om.* B.
18. heofenas C.
19. minre C.
20. Ða C; þær *om.* C.
21. willað C.
23. gemetað weallhus C; se is *om.* C; bewrogen C.
24. wendað C.
24, 25. an to gret.] on yncre ceage (!) C.
25. hit *om.* B; heo hyt C.
27. lichoma C.

brohton his heafod in þa ceastre þe hatte Alticiotrum to his meder, þære noma wæs Felicia, *ond* his fæder noma wæs Justinus. þa on niht scan leoht ofer ealle þa ceastre of þam heafde. þa ón mergen com se biscop þæder *ond* þa ceasterwara ealle mid leohtfatum *ond* mid candelum, *ond* bæron þæt heafod tó cirican *ond* hit þær asetton; *ond* þær georn *sextene* wintre mæden to þære bære, seo wæs blind acenned, *ond* heo mealite sona geseon.

October 19. St. Pelagia.

On þone *nigontegðan* dæg þæs monðes bið *sancta* Pelagian geleornes þære godes þeowenne. seo wæs æryst *mima* in Antiochia þære ceastre, þæt is scericge on urum geþeode. seo glengde hi swa þætte noht næs on hyre gesewen buton gold *ond* gimmas, *ond* eall hyre gyrela stanc swa ælces cynnes ricels. þa gecyrde heo æne into cirican þær Nonnus se biscop sægde godspell be þam toweardan godes dome; þa weop heo sona swa þæt hyre fleowon þa tearas of þam eagum swa swa flod, *ond* þa þy ilcan dæge gesohte heo þone biscop *ond* cwæð to him: 'ic eom deofles þinen: ic yðgode mid synnum swa swa sæ mid yðum: ic wæs synna georn *ond* in deadlicum lustum: ic wæs beswicen *ond* ic beswac monige þurh me. ac ic bidde þe: gefulla me þæt mine synna syn ádilgode.' þa gefullode se biscop hy *ond* hyre gesealde husl, *ond* æt þam fulwihte hyre onfeng sum godes þeowen þære noma wæs Romana. þæs þa ymb twegen dagas, þær heo slep æt þære godmoder huse, þa com hyre deofol to *ond* hy awehte *ond* cwæð to hyre: 'min hlæfdige, gif þe wæs gold to lytel oððe seolfor oððe deorwyrðra gimma oððe ænigra woroldwelena, ic þæt sona gebete, ac ne forlet þu me.' þa cwæð heo: 'ic þe wiðsace, forðon ic eom nu in Cristes brydbure.' þa on þære ealitoðan nihte hyre fulwihtes þa gegyrede heo hy mid hærenre tunecan *ond* mid byrnan,

1. in] on C; alticiorum C.
2. feliciæ B.
3. of þam heafde *om.* C; 7 þa C.
4. þæder] to þære ceastre C.
5. to] on C.
6. þær arn an syxtyne geare mæden C.
8. ·XVIIII· B, -teoðan C; pilagian B; gewytennys C.
10. scearecge C; urum] unrim C (!).
11. þætte] þ ne C; næs aht C; on hyre gesewen *om.* C.
12. gegyrla C; wæs stincende C.
13. nonus C.
14. dome] lombe B C (*corrected by Cockayne*); swa swyðe C.

brought the head into the town called Alticiotrum [1] to his mother whose name was Felicia: his father's name was Justinus. At night a light from the head shone all over the town. In the morning the bishop and all the citizens came there with lamps and with candles and bore the head away to a church and put it there. A girl sixteen years old, who was born blind, hastened to the bier, and she was able to see at once.

October 19. St. Pelagia.

On the nineteenth day of the month is the decease of St. Pelagia, the handmaid of God. She was first a *mima* in the town of Antiochia, that is in our language an actress. She adorned herself so that nothing was seen on her but gold and jewels, and her whole dress smelt like perfume of every kind. Once she came into a church where the bishop Nonnus explained the gospel concerning the coming judgment of God. Then she suddenly wept that the tears streamed from her eyes like a flood, and on the same day she sought the bishop and said to him: 'I am the devil's slave: I was filled with sins, as the sea is filled with waves: I was desirous of sins and in deadly lust: I was deceived and I deceived many people myself. But I implore thee: baptize me that my sins may be blotted out.' The bishop then baptised her and gave her the sacrament, and at the baptism a servant of God was her sponsor whose name was Romana. Two days after this, when she slept at the house of her godmother, a devil came to her, awakened her and said to her: 'Oh my mistress, if thou hadst too little gold or silver or precious stones or worldly goods of any kind, I shall soon make amends for it, but do not thou forsake me.' She said: 'I forswear thee, because now I am in the bridal bower of Christ.' On the eighth day after her baptism she dressed herself in a tunic of hair and in

15. eagan B.
16. him to C.
17. *One* swa *om.* B; 7 ic C; synna] swa leg C.
18. ond in] on C; listum B: 7 ic C.
19. ic bidde þe *om.* B.
20. hy se biscop C.
21. þeow B.
22. wæs *om.* C; 7 þa þæs C.
23. godmedor C.
24. hyre to C; goldes C; seolfres C.
25. wordwelena B.
26. þu *om.* B; Ða C.
27. in] on C; bure B; niht C.

[1] A suburb of Auxerre (Cockayne).

þæt is mid lytelre hacelan, *ond* heo næs na leng þær gesewen, ac heo gewat on Oliuetes dune *ond* hyre timbrede lytle cytan in þære stowe þe Crist him gebæd þa he wæs món on eorðan. þær hio wunode þreo gear, þæt nænig mon ne wiste hwæðer hio wæs wer þe wif, ærðon þe heo forðfered wæs. þa onfand se biscop on Hierusalem þær he hyre lichoman gyrede þæt heo wæs wif. þa cwæð he: 'god, þe sy wuldor: þu hafast monigne haligne ofer eorðan ahyded.'

October 21. St. Hilarion.

On þone *an ond twentegðan* dæg þæs monðes bið þæs halgan fæder gelcornes *sancti* Hilariones. se wæs upcymen in Palestina mægðe in þam tune þe is nemned Þabata, *ond* he wæs sona on his cnihthade on gewritum gelæred. *ond* he gewat in westen þa he wæs *sextene* wintre, *ond* þær hyne dioflu costodon in mislicum hywum. hwilum hy him raredon on swa hryðro, hwilum hy him lægon big swilce nacode wifmen, hwilum hy æteowdon him swa swa þeotende wulf, hwilum swa beorcende foxas, *ond* he þæt eall oferswiðde þurh Cristes miht *ond* dyde unrím heofonlicra wundra. Þara wæs sum þæt sum geong mon bæd sume gode fæmnan unrihthæmedes; þa heo þæt ne geþafode, þa agrof se mon on ærenum brede drycræftes word *ond* bedealf under þone þerscwold þæs huses þær seo fæmne ineode, *ond* þa sona swa heo ineode, þa wæs heo of hyre ryhtgewitte. ac heo cleopode to þam geongan be his naman; þa gelæddon hyre yldran hi to *sancte* Hilarione. þa hrymde þæt deofol in þære fæmnan *ond* cwæð to him: 'þu me nedest to utgonge, *ond* ic ne mæg, buton me se geonga læte se me under þam þerscwolde geband.' þa cwæð se godes wer to þam deofle: 'tohwon eodest þu in þis godes mægden, forhwon noldest þu gongan in þone mon þe þe in hy sende?' þa cwæð þæt deofol to him: 'he hæfde minne geferan in *him*, þæt deofol þe hine

1. na leng] næfre ma C.
2. on] to C; in] on C.
4. þæt] þær B; ne wiste C; ðe wer C.
5. gewiten C; onfunde C.
7. sig þe C.
9. ·xxi· B, -twentigeðan C.
10. on C; palistina B.
11. on C.
13. ·xvi· B, ·xv· C; on missenlicum C.
14. hryðero C.
15, 16. æteowd. h. s. s. þeot.] þuton swa C.
16. wulfas C; fox B; ond] ac C.
18. sumre godes C.

a byrnie, that is in a little cassock, and she was no longer seen there, but she went to mount Olivet and built herself a small cot in the place where Christ had prayed when he was a man on earth. There she lived three years, so that nobody knew whether she was man or woman before she departed. Then the bishop in Jerusalem, when he prepared her body, found out that she was a woman. He said: 'Praise to thee, O Lord! Thou hast hidden many a saint on earth.'

October 21. St. Hilarion.

On the twenty-first day of the month is the decease of the holy father St. Hilarion. He was grown up in Palestine in the town called Thabata, and early in his childhood he was educated in Scripture. He went into the desert when he was sixteen years old, and there devils tempted him in manifold shapes. Sometimes they lowed at him like oxen, sometimes they lay with him like naked women, sometimes they appeared to him like howling wolves, sometimes like barking foxes, and he overcame all this by the power of Christ, and performed a great number of divine miracles. One of these was that a young man asked a holy virgin to commit fornication with him; as she would not consent to it, the man engraved magic words on a brazen tablet and hid it under the threshold of the house which the virgin used to go to, and as soon as she entered it, she was out of her mind. But when she called the young man by his name, her parents brought her to St. Hilarion. The devil raged in the maiden and said to him: 'Thou forcest me to leave, and I cannot, unless the young man let me who bound me under the threshold.' The man of God said to the devil: 'Why didst thou enter into this holy maiden, why wouldst thou not go into the man who sent thee into her?' The devil said to him: 'He had in himself my companion, the devil who taught

20. þersceold C.
22. sona of C; *after* ryht· *an* e *is distinctly legible in* B; ac] 7 C;
23. gebædon C; hyre *om.* B; sc̃i B; hilarionẽ C.
24. in] on C.
25. nydest C; ut to ganne C.
26. þersceolde C.
28. gán C; in] on C (*twice*); mon *om.* C.
29. to him *om.* B; hæfð C; in] on C; þe] þ C.

gelærde þa unclænan lufan.' þa geclænsode se godes wer þa fæmnan fram þam scinlacum. þa *sanctus* Hilarion wæs on hundeahtatig*um* wintrum, þa forðferde he; *ond* þy dæge þe he geleorde he cwæð to him sylfum: 'gong ut, sawl, hwæt ondrædest þu þe? gong ut, hwæt tweost þu þe nu? hundseofontig geara þu þeowodest gode, *ond* nu gyt þone deað þe ondrædest?' *ond* æt þissum worde he onsende his gast, *ond* his lichoma ís in Palestina mægðe in þære stowe þe hatte Maiuma.

October 24. St. Genesius.

On þone *feower ond twentegðan* dæg þæs monðes bið þæs martyres þrowung *sancti* Genesi, þone mon acwealde, forðon þe he nolde deofulgild weorðian. þæs gemynd is micel on twam burgum on twa healfe þæs flodes þe hatte Rodanum, *þæt* ís on ure geþeode Rodena mere. in oðre birg is seo stow þe he mid his blode gehalgode þa hyne mon martyrode, in oðre birg is his lichoma geseted.

October 24. Sixteen Soldiers.

On þone ilcan dæg bið *sextene* cempena tíd, þa het Claudius se casere heafde beceorfan in þære ceastre Figligna, forðon þe hi fulwihte onfengon; *ond* hie wæron bliðran to þam deaðe þonne hy her on hæðengilde lifden. þara cempena *feower* wæron nemned Theodosius *ond* Lucius *ond* Marcus *ond* Petrus.

October 26. St. Cedd.

On þone *sex ond twentegðan* dæg þæs monðes bið *sancte* Ceddes geleornes þæs biscopes. he wæs Ceaddan broðor, *ond* sum halig mon geseah *þæt* he lædde Ceaddan sawle mid englum to heofenum. Cedd wæs bisceop in Eastseaxum, *ond* hwæðere his lichoma resteð be norðan gemære in þam mynstre Læstinge ea, *ond* his dæda syndon awritene on Angolcynnes bocum.

2. forðon scindlacum B.
3. LXXX^{m} B; geara C; he forðferde B; gewat C.
4 drædest B.
5. þu þe nu] þu nu C.
6. gode] criste C; þu nu C.
7. wordum C; his] þone C; in] on C; palistina B.
8. in] on C; þe] þa B; maioma C.
9. ·XXIIII· B C.
10. tíd þrowung B; *an* s *erased after* Genesi B.
12. 7 on twa C.
13. rodenan C; In B, on C: oðere byrig C.

him impure love.' Then the man of God cleansed the maiden from the sorcery. When St. Hilarion was eighty years old, he died; and on the day when he departed he said to himself: 'Go out, soul, why art though afraid? Go out, why dost thou now doubt? Seventy years thou servedst God, and yet now thou fearest death?' With these words he sent forth his spirit, and his body is in Palestine in the place called Maiuma.

October 24. St. Genesius.

On the twenty-fourth day of the month is the passion of the martyr St. Genesius, who was killed, because he would not worship idols. His memory is alive in two towns[1] on both sides of the river called Rhodanus, that is Rhone in our language. In one town is the place he consecrated with his blood when he was martyred, in the other his body is buried.

October 24. Sixteen Soldiers.

On the same day is the festival of sixteen soldiers, whose heads the emperor Claudius commanded to be cut off in the town of Fidenae[1], because they had received baptism, and they were gladder of their death than if they had lived here as pagans. Four of these soldiers were called Theodosius, Lucius, Marcus, and Petrus.

October 26. St. Cedd.

On the twenty-sixth day of the month is the departure of the bishop St. Cedd. He was Chad's brother, and a certain holy man saw that he brought Chad's soul to heaven with angels. Cedd was bishop of the East Saxons, and yet his body rests near the northern frontier in the monastery of Lastingham, and his deeds are told in the history of the English people.

14. 7 on oðere C; in ðære B.
15. ·xvi· B C; tid 7 hyra wifa C.
16. figlina C.
18. lifedon C; ·iiii· B; þus genemned C.
19. þiosius B.
20. syx ond twentigoðan C; ·xxvi· B; ceadweallan B.
21. gewytennys C.
23. ceadde B; in] on C; hwæðre C.
24. in] on C.
25. wæron B.

[1] In Arles, which is built on both sides of the Rhone, cp. ASS., Aug. tom. v, p. 136.
[2] in civitate Fidenis, cp. ASS., Oct. 25.

October 28. Simon and Thaddeus.

On þone *ealta ond twentegðan* dæg þæs monðes bið þara ap*ostol*a tíd Simonis *ond* Thaddeus. Simon wæs *sancta* Marian swystorsunu, Cristes modrian sunu, seo ys nemned on Cristes bocum Maria Cleophe: þon*ne* wæs Thaddeus oðer noma Judas. þas apostolas æfter Cristes upastigenesse gewiton on Persida mægðe *ond* þær bodedon Cristes geleafan *ond* dydon unrim wundra on þæs cyninges dagum se wæs nemned Exerses. þær hy gedydon þæt cild sprecende *þæt* ne wæs anre nihte eald. Simones lichoma resteð on þam lande Bosfore, *ond* Thaddeus lichoma in Armenia mægðe in þære ceastre Nerita.

October 28. St. Cyrilla.

On þone ilcan dæg bið *sancta* Cyrillan þrowung þære fæmnan. seo wæs Decies dohtor þæs caseres, ac Claudius se casere hy nydde þæt heo deofolgild herede. þa heo þam wiðsoc, þa het he hy mid sweorde ofstingan *ond* hyre lichoman weorpan hundum. þa Justinus se mæssepreost genom þone lichoman on niht *ond* hine bebyrigde mid oðrum halgum monnum.

October 31. St. Quintinus.

On þone *an ond þritegðan* dæg þæs monðes bið *sancti* Quintines þrowung þæs martyres. se com of Rome in Galwalas in þa ceastre Ambeanis, þær Riciowarus se gerefa mid miclum witum hine nydde to hæðengilde. þa he þæt ne geþafode, þa het he hine beheafdian. þa sona fleah of þam lichoman culfre swa hwit swa snaw, *ond* seo fleah to heofenum. þa het se gerefa weorpan his lichoman in þa ea þe Sumena is nemned, *ond* *þæt* heafod þærto; ond þa æfter *fif ond fiftegum* geara godes engel getæhte sumum gelcaffullum wife, seo wæs nemned Eusebia, þa stowe hwær se

1. -xxviii- B (*indistinct, a hole in the parchment*), -twentigoðan C; bið *om.* B.
2. simones C; thaddeos B; se simon C, simonius B.
3. ys] wæs B.
4. maria cleopode (!) B; thaddeos B.
5. persia A.
6. þær *om.* B; ungerim C.
7. dagum] rice C.
8. ne *om.* C.
9. on þam — lichoma *om.* C; ariroenia (!) C.
10. in] on C.
12. aclaudius B.

October 28. Simon and Thaddeus.

On the twenty-eighth day of the month is the festival of the apostles Simon and Thaddeus. Simon was the son of St. Mary's sister, the son of Christ's aunt, who is called Maria Cleophæ in the books of Christ: and the other name of Thaddeus is Judas. These apostles went to Persia after Christ's resurrection and there preached the Christian religion and wrought a great number of miracles in the days of the king called Artaxerxes. There they made the child speak that was but one day old. Simon's body rests in the country of Bosphorus, and Thaddeus' body in Armenia in the town of Nerita[1].

October 28. St. Cyrilla.

On the same day is the martyrdom of the maiden St. Cyrilla. She was the daughter of the emperor Decius, but the emperor Claudius urged her to worship idols. As she refused it, he ordered her to be stabbed with a sword, and her body to be thrown before the dogs. Then the mass-priest Justinus took hold of her body at night and buried it together with other holy men.

October 31. St. Quintinus.

On the thirty-first day of the month is the passion of the martyr St. Quintinus. He came from Rome into Gaul to the town of Amiens, where the reeve Riciowarus urged him by great tortures to worship idols. As he would not agree to it, he ordered him to be beheaded. Suddenly there flew from the body a dove as white as snow, and it flew to heaven. Then the reeve commanded his body to be thrown into the river called Somme and the head also. After fifty-five years, God's angel showed the place where the body was to some faithful woman, Eusebia by name. When she prayed

13. deofolgildũ hyrde C; þam] ðon B.
15. hine *om.* B.
17. ·xxxi.^{an} B C; monðes *om.* B; quintinis C.
18. in] on C (*twice*).
19. Ric. se ger.] wæs an gerefa on þære ceastre se wæs haten ric. se C.
19, 20. hine nydde m. m. witum C.
21. þa sona *om.* B; of] on B; an culfre seo wæs C.
23. in] on C; is nemn. Sum. C.
24. þa *om.* B, ·lv.^{m} B; gearũ C.
25. wifmen C; þa st. þær se l. w. seo w. n. eus. C.

[1] See Addenda.

lichoma wæs. *ond* þa gebead heo hyre on þam ofre; þa ahleop se lichoma sona úp of þam wætere, *ond* þæt heafod on oðre stowe; *ond* se lichoma stanc *ond* þæt heafod swa swote swa rosan blostma *ond* lilian; *ond* þæt wif heo þa arwyrðlice bebyrgde, *ond* ealle þa untruman men þa þe þyder comon tó hy wæron sona hale.

þon*ne* se mona bið geendod þe we nemnað winterfylleð, þon*ne* bið seo niht *feowertyne* tida long, *ond* se dæg tyn tida.

November.

On þam endlyftan monað on geare bið *þritig* daga. se monoð is nemned on læden Novembres *ond* on ure geþeode blodmonað, forðon þe ure yldran, þa hy hæðenne wæron, on þam monðe hy bleoton á; þæt is þæt hy betæhton *ond* benemdon hyra deofolgyldum þa neat þa þe hy woldon syllan.

November 1. All Saints.

On þone ærystan dæg þæs monðes bið ealra haligra tíd. þa tid æryst gesette Bonefacius se papa on Rome, mid þy þe he on þone dæg gehalgode to cirican *sancta* Marian *ond* eallu*m* Cristes martyru*m* þæt deofolgylda hus *þæt* hy nemnað Pantheon. in þam Romani guldon þa hy hæðene wæron eallu*m* heora deofolgildum, *ond* siððan hy cristene wæron, hi þær weorðedon ealra haligra gemynd. *ond* se papa þa bebead þæt æghwylce geare se dæg in godes ciricum in cristenum folcum wære on swylcre arwyrðnesse swylce se ærysta dæg in *natale domini*, þæt is ærysta geohheldæg.

November 1. St. Cæsarius.

On þone ilcan dæg bið þæs diacones tíd *sancti* Cesari, se þrowode martyrdom for Criste on Aurelianus dagu*m* þæs caseres. þone Leontinus se ealdormon het ádrencan in strongu*m* streame for Cristes geleafan; *ond* þæt wæs gewrecen on þone ilcan dæg.

1. heo hyre] eusebia hig C; hleop C.
4. 7 eusebia C; bebyrgde þone lychaman C.
5. þyder] ðærto C.
7. monað C.
8. ·XIIII· B; tyna B: tida *om.* B.
8. ·XXX· B C.
9. novembris C.
11. a bleoton C; þæt hy *om.* C; acendon 7 benemndon C.
12. slean C.
13. monðes *om.* B; halgena C; þa tid *om.* B.

on the bank, the body leaped up from the water, and the head in another place, and the body and the head had a smell as pleasant as the blossom of rose and lily. The woman reverently buried them, and all the suffering men who came there were cured at once.

When the month that we call 'winterfylleð' is ended, the night lasts fourteen hours, and the day ten hours.

November.

In the eleventh month of the year there are thirty days. The month is called November in Latin and in our language 'month of sacrifices,' because our forefathers, as long as they were pagans, always sacrificed in this month; that is: they dedicated and assigned to their idols the cattle they were going to give.

November 1. All Saints.

On the first day of the month is the festival of All Saints. This festival was first instituted by pope Bonifacius in Rome, when he consecrated as a church for St. Mary and all the martyrs of Christ the temple of idols that is called Pantheon. There the Romans sacrificed to all their idols as long as they were pagans, and since they were Christians, they worshipped there the memory of all saints. The pope commanded that this day should be observed every year among Christian nations with the same reverence as the first day of Christmas, that is the first day of Yule.

November 1. St. Cæsarius.

On the same day is the festival of the deacon St. Cæsarius, who suffered martyrdom for Christ in the days of the emperor Aurelianus. The prefect Leontinus ordered him to be drowned in a torrent for his faith in Christ, and that was avenged on the same day. When

14. 7 myd C; he] hig C.
15. cyrcan C.
16. nemdon C; pantatheon C; in] on C; þam huse C.
17. þa hwyle C.
19. bead C; dæg wære C; in] on C.
20. in] on C; wære *om.* C; swylcere C.
22. ðon B; ilcan] ærestan C.
23. for criste *om.* B.
24. leontius C; in] on C.

se ealdormon rad þurh sumne wudu; þa ræsde án næddre of holum treowe æt þam healsetan *ond* him on þone bosm *ond* hyne toslát *þæt* he wæs sona dead.

November 1. St. Benignus.

On þone ilcan dæg bið þæs mæssepreostes þrowung *sancti* Benigni; se co*m* from eastdæle on Galwala mægðe *ond* eardode in þam tune þe hatte Spaniáca. þa het Aurelianus se casere hine mid witum þreatian from Cristes geleafan. þa he þæt ne geþafode, þa het he hyne belucan in carcerne *sex* dagas *ond sex* niht *ond twelf* gehyngrede hundas mid him *þæt* he wære from þam tobroden. þa wæron him þa hundas milde for godes egesan *ond* his na ne onhrinon. þa þy *sextan* dæge het se casere him forslean þone sweoran; þa sona com fleogan of þam carcerne snawhwit culfre, *ond* seo fleah to heofenum; *ond* þær co*m* to þæm lichoman swyðe wynsum stenc *ond* eac fyrhto mid. *ond* þa sum cristenwif on niht genam þone lichoman *ond* hine arweorðlice bebyrigde, *ond* æt þam wæron siððan oft heofonlico mægen.

November 6. St. Wunnoc.

On þone *sextan* dæg þæs monðes bið þæs abbodes geleornes *sancti* Wunnoci. he wæs þæs mynstres hlaford þe be suðan sæ se is nemned Wurmholt, *ond* he wæs hwæðere swa eadmod *þæt* he wolde wyrcan æghwylc þara weorca þe þam oðrum broðrum wæs heard *ond* hefig. *ond* þa æt nehstan þa he ealdode *ond* he ne myhte ute wyrcan, þa wolde he grindan mid his halgan hondu*m* þam broðru*m* to mete Cristes þam þearfendum. þa sona þa he þære cweorna nealæhte *ond* þæt corn þær onlægde, þa orn seo cweorn þurh godcunde miht, *ond* se abbod beleac þa duru *ond* stod be þære cweorna *ond* song his gebedu. þa æt nehstan wæs þær swylc genihtsumnes meluwes þæt hi þæt ealle wundredon

2. heafodsmæle C. *first* ond *om.* B.
4. ḡmynd 7 his þrow. C.
5. from] of C; 7 he C.
6. spamaca C.
8. on cwearterne C; ·vi. B, syx C.
9. ·xii. B C.
11. him C; na *om.* C; æthrinon C; ·vi.an B, syxtan C.
12. of þam carc. *om.* C.
14. þa *om.* B.
15. gen. þ. lich. on n. C.
17. ·vi. B, syxtan C; gewytennys C.

the prefect rode through a wood, an adder rushed from a hollow tree at his neck and into his bosom and bit him that he was immediately dead.

November 1. St. Benignus.

On the same day is the martyrdom of the mass-priest St. Benignus: he came from the East into Gaul and dwelt in the place called Spaniacum[1]. The emperor Aurelian ordered him to be turned by threats from the Christian faith. As he would not agree to this, he commanded him to be locked up in prison six days and six nights, and twelve hungry dogs with him that they might tear him to pieces. Then the dogs were merciful to him from fear of God and did not touch him. On the sixth day the emperor commanded his neck to be broken; immediately a snow-white dove came flying out of the prison, and it flew up to heaven; and there came a very pleasant smell over the body and also fear [among the people?]. A Christian woman took away the body at night and buried it reverently, and near it heavenly miracles happened often since.

November 6. St. Wunnoc.

On the sixth day of the month is the decease of the abbot St. Wunnoc. He was the head of the monastery south of the sea that is called Wurmholt[2], and yet he was so humble that he would perform all the work that was hard and irksome for the other brethren. When at last he grew old and could not work outside, he would grind with his holy hands for the food of the indigent brethren in Christ. Immediately when he approached the mill and put the corn into it, the mill moved by divine power, and the abbot locked the door, stood near the mill and said his prayers. At last there was such an abundance of flour that they all wondered whence it did come. One day one of the brethren looked into the house

18. sc̃e C; wynnoci (*with* a u *over the* y) B, wynnoco C; se *om.* B.
19. wurmhol B; swa eadmod *om.* B.
21. þa *om.* B; nyhstan C.
22. halgũ C.
23. to hlafe 7 C.
24. genealæhte C; orn] grand C.
26. nyhstan C.
27. swylc] swyðlic C; hy þæs C.

[1] Épagny, a place near Dijon (ASS., vol. 63, p. 160).
[2] Wormhout in France, Dép. Nord.

hwanon þæt come. þa sume dæge an þara broðra locode in þæt hús þurh an lytel þyrel: þa gestod seo cweorn sona, *ond* se mon ablindode. *ond* hine þa oðre swiðe afyrhte þanon læddon, *ond* he sægde þam broðrum þæs mynstres þæt wundor þæt he þær geseah; *ond* þa oðre dæge onleat he wepende to þæs abbodes fotum *ond* him bæd forgifnesse, *ond* þa gebletsode se abbod his eagan on dryhtnes naman, *ond* he myhte sona geseon.

November 7. Winter begins.

On þone *seofeðan* dæg þæs monðes bið wintres fruma. se winter hafað tu *ond* hundnigontig daga, *ond* þonne gongað þa *seofon* steorran úp on æfen *ond* on dægered on setl.

November 8. Quattuor Coronati.

On þone eahtoðan dæg þæs monðes bið þara haligra martyra þrowung þe we nemnað on gewritum *quattuor coronatorum*, þæt is þara gesigefæstan wera feower, þara noman wæron Claudius, Castorius, Simfonianus, Nicostratus. þæt wæron *feowere* stancræftigan in Rome: þær wæs samod *sex* hund cræftigena ond *tu ond twentig*, *ond* næron nane oðre him gelíce. hy gesenodon ælce morgen heora iserngeloman, *ond* þonne næron hy na tobrocene, ac hy grofon æghwylcne stan swa se casere geþohte. þa wæs þara cræftigena on naman an Simplicius; þa lyfde se gode *ond* fulwihte onfeng, *ond* siððan dyde he eall þæt þa oðre dydon. þa sealde god þyssum *fif* cræftigum maran gyfe þonne þam oðrum. þa wregdon þa oðre cræftigan hy to þam casere *ond* sægdon him þæt hy wæron cristene, *ond* þæt hy þurh drycræft dydon þa cræftlican weorc, forðon þe hy þa weorc senodon mid Cristes rodetacne. þa yrsode se casere *ond* het hy cwice belucan in leadenum cistum *ond* þa weorpan in flod; *ond* þa æfter *twam ond feowertigum* daga

1. dæg C; in] on C.
2. an *om.* C. 3. oðre men C.
4. þæs mynstres broðrum C.
6. forgifenysse C; gesenode C.
7. on] þurh C; sona] eft C.
8. ·VII· B; fruma *om.* B.
9. twa C; gongeð B (*with* a *over* e); ·VII· B.
10. dægred C.
11. haligra *om.* B.
12. coronatores C.
13. þara] þa B; weras B C; feowere C.
14. castorisus C; 7 simf. 7 nic. C; ·IIII· B.
15. in] on C; ætgædere syx (·VI· B) hundred C, XXII B.

through a small opening: then the mill stood still at once, and the man became blind. The others greatly terrified led him away, and he told the brethren of the minster the miracle that he had seen there. The next day he threw himself weeping at the abbot's feet and asked his forgiveness; then the abbot blessed his eyes in the Lord's name, and he was immediately able to see.

November 7. Winter begins.

On the seventh day of the month is winter's commencement. Winter has ninety-two days: then the seven stars rise in the evening and set at daybreak.

November 8. Quattuor Coronati.

On the eighth day of the month is the martyrdom of the holy martyrs that are called in the books *quattuor coronati*, that is the four victorious men, whose names were Claudius, Castorius, Symphorianus, and Nicostratus. These were four skilful workers in stone at Rome; six hundred and twenty-two workers were there altogether, and no others were equal to them. Every morning they marked their iron tools with the sign of the cross, and then they were never broken, but they carved each stone as the emperor designed. One of the workmen was named Simplicius; he believed in God and received baptism, and since he did all that the others did. Then God granted greater gifts to these five workmen than to the others. The other workmen then complained of them to the emperor and told him that they were Christians and that they performed their artificial work by sorcery, because they marked their work with the sign of Christ's Cross. The emperor was angry and commanded them to be locked up alive in leaden chests and these

15, 16. twa 7 hundteontig C; ne wæron nænige C.
17. yrenan tol C; ond *om.* C.
18. Ac C; æghilcne C.
19. cræftgena C; an on naman C; simplicus B; ge lyfde C; goda B, on god C.
21. god þyssum] se casere þã C (!); ·v· B; gyfa B.
22. cræftgan C.
23. þ dreocræf C.
24. for ðe B; þa tol 7 þa w. gesenodon C.
25. casere wyð hig C; cwice *om.* C; in] on C.
26. in] on C; ·XLII·m B; dagũ C.

sum cristenmon ateah þa cista úp mid þam lichoman *ond* asette in his hus, *ond* siððan wæron monegu wundru þurh þas halgan weras geworden.

November 11. St. Martin.

On þone *endlyftan* dæg þæs monðes bið *sancti* Martines gewytenys þæs halgan bysceopes, þæs lichama resteð on þære mægðe þe is nemned Gallia *ond* on þære ceastre Toronice þa we nemnað Turnum. *sancti* Martyres æryste wundor wæs þæt him com ongean an þearfende man nacod on cealdum wyntra; þa tocearf he hys scyccel on twa *ond* þa hyne gesealde healfne þam þearfendum men, *ond* myd healfum he hyne sylfne eft gegyrede. *ond* þa þære ylcan nyht ætywde ure dryhten hyne hym on þam ylcan gegyrlan þe he þam þearfendum men ær gesealde *ond* cwæð: 'ongit nu þysne gegyrlan.' *ond sanctus* Martinus aweahte þry men of deaðe þurh Crystes fultum, *ond* he gecyste þone man se wæs egeslice hreof, *ond* he wæs sona hal. *ond* an scyp wæs syncende on sæ for anum myclum storme: þa genemde þæra scipmanna án *sanctus* Martinus *ond* hyne bæd hylpes. þa stylde se storm sona, *ond* seo sæ wearð eft smylte, *ond* hig comon gesunde to hyðe.

November 11. St. Mennas and St. Heliodorus.

On þone ylcan dæg byð twegra haligra wera tyd þa wæron nemnede *sanctus* Minas *ond sanctus* Eliodorus. þa wæron ærest caseres cempan, *ond* hyg gelyfdon eft on Crist *ond* for hym martyrdom þrowedon on Dioclitianus dagum þæs caseres; *ond* se heretoga wæs nemned Pyrrus, he het hig beheafdian for Cristes geleafan.

November 15. St. Milus and St. Senneus.

On þone *fifteoðan* dæg þæs monðes byð þæs bysceopes tid se wæs nemned *sanctus* Mynus, *ond* his diacones nama wæs Senneus. þes bysceop wæs acenned on þære ceastre þe ys nemned Drasythio, *ond* on þære ceastre þe ys nemned Leila he gedyde mænig heofonlic

1. ciste C; mid þ. lich. *om.* C; sette C. 2. monege wundor C. 3. gewordene C.

to be thrown into the water. After forty-two days a Christian pulled up the chests with the bodies and placed them in his house, and many miracles since happened through these holy men.

November 11. St. Martin.

On the eleventh day of the month is the departure of St. Martin, the holy bishop, whose body rests in the country called Gaul and in *castra Turonica*, which we call Tours. St. Martin's first miracle was that when he met a needy man naked in a cold winter, he cut his cloak into two parts, gave one half to the poor man, and with the other he clothed himself again. In the same night, our Lord appeared to him in the same garment that he had given the poor man before and said: 'Now look at this garment.' St. Martin awakened three men from death with Christ's aid, and he kissed the man who was frightfully leprous, and he was cured at once. A ship was sinking at sea in a great storm; then one of the shipmen named St. Martin and prayed for his help. Then the storm soon abated, and the sea became calm again, and they came to the port in safety.

November 11. St. Mennas and St. Heliodorus.

On the same day is the festival of two holy men who were called St. Mennas and St. Heliodorus. They were first soldiers of the emperor, and afterwards they believed in Christ and suffered martyrdom for his sake in the days of the emperor Diocletian. The commander who ordered them to be beheaded for the faith of Christ was named Pyrrhus.

November 15. St. Milus and St. Senneus.

On the fifteenth day of the month is the tide of the bishop who was called St. Milus, and his deacon's name was Semeus. This bishop was born in the town called Drasythio, and in the town called Ila he performed many a divine miracle. He walked over

4. ·XI·ᵘ B; *end of MS.* B *at the word* bið: *from this point we follow* C *exclusively.* 6. Gallea C. 23. he] *read* se? 25. ·XV· 28. 7 he.

wundor. he eode drygum fotum ofer wæter, *ond* he geþrowode martyrdom for Criste on þære ceastre þe ys nemned Malhþar. þær twegen arlease gebroðro hyne nyddon þæt he weorðode sunnan deofolgyld. þa he þæt nolde, þa stycodon hig hyne myd hyra sperum, oðer foran, oðer hindan. þa cwæð he to þam broðrum: 'to morgen to þysse tyde yncer ægðer ofslyhð oðerne on þysse ylcan stowe, *ond* hundas licciað eower blod, *ond* fugelas fretað incer flæsc, *ond* yncer wif beoð on anum dæge wudewan.' þa gelamp þæt hig huntedon on mergen on þære ylcan stowe: þa geearn sum hynd betweox þam gebroðrum, *ond* hig sceoton hyra strælas on twa healfa tosomne; *ond* þa becom þæs yldran stræl on þæs gingran ynnoð, *ond* þæs gingran stræl on þæs yldran breost, *ond* hig wæron sona deade on þære ylcan stowe þe hig ær þone godes man slogon. *ond sanctus* Mylas is bebyrged on þam tune þe is nemned Malchan, *ond* þær beoð mycele tacnu æt his byrgenne.

November 17. St. Hilda.

On þone seofenteoðan dæg þæs monðes byð þære halgan abbudessan gewytennys on Brytene þære nama wæs *sancta* Hylda. heo wæs seo æryste timbrend þæs mynstres þe is nemned Streoneshealh. hyre fæder nama wæs Hereric *ond* hyre moder nama wæs Bregoswyð; *ond* þære meder wæs on slepe ætywed þa heo mid þam bearne wæs þæt hyre man stunge ane syle on þone bosum, *ond* seo ongunne scynan ofer ealle Brytene. þæt tacnode þone blysan þære fæmnan halignysse. *ond sancta* Hylda wæs *þreo ond þritig* geara on læwedum hade *ond þreo ond þritig* geara under haligryfte, *ond* heo þa gewat to Criste. *ond* hyre godes þeowa sum geseah hu englas hyre gast to heofonum læddon, *ond* heo glytenode on þæra engla mydle swa scynende sunne oððe nigslicod hrægel. *ond* seo ylce godes þeowen gehyrde on þa ylcan tyd þa heo gewat wundorlicre bellan sweg on þære lyfte, *ond* heo geseah eac þæt englas hofon up ongean hyre gast swyðe micle *ond* wundorlice Crystes rode, *ond* seo scean swa heofenes tungol. *ond* mid swylcere blysse *sancta* Hyldan gast wæs gelæded on heofenes cyneþrym, þær heo

1. 7 he; drygum] g *added above the line.* 7. eowre. 13. þe] þa?

water with dry feet, and he suffered martyrdom for Christ in the town called Maheldagdar. There two impious brothers urged him to worship the idol of the sun. When he refused, they ran him through with their spears, one from before, the other from behind. He then said to the brothers: 'To-morrow at this time each of you will kill the other one in this same place; dogs will lick your blood, birds will eat your flesh, and your wives will be widows on the same day.' Then it came to pass that they were hunting in the morning in the same place: a hind ran between the brothers, and they shot their arrows on two sides together; then the arrow of the elder one struck the younger one's stomach, and the younger one's arrow the elder one's breast, and they were immediately killed on the same spot where they had slain the holy man before. St. Milus is buried in the town called Malchan, and great tokens happen at his grave.

November 17. St. Hilda.

On the seventeenth day of the month is the decease of the holy abbess in Britain whose name was St. Hilda. She was the first founder of the minster that is called Streoneshealh. Her father's name was Hereric and her mother's name Bregoswiþ. To her mother it was revealed in her sleep when she was with child that a jewel was put on her bosom which began to shine all over Britain. This betokened the fame of the virgin's sanctity. St. Hilda was for thirty-three years in worldly life and for thirty-three years in the cloister, and then she went to Christ. One of her nuns perceived how angels brought her spirit to heaven, and it glittered in the midst of the angels like the shining sun or a glossy new gown. The same nun heard at the same time as she departed the sound of a wonderful bell in the air, and she also saw that angels raised against her spirit a very large and wonderful cross of Christ, and it shone like a star of heaven. With such joy was St. Hilda's spirit brought to the heavenly glory, where she now sees

18. steornes healh. 21. *Read* sigle. 23. ·xxxiii·
24. ·xxxiii· 26. enlas (!) C. 32. heofenas.

nu á butan ende gesyhð urne dryhten, þæs wyllan heo ær fremede þa hwyle heo on lyfe wunode on hyre lichoman.

November 22. St. Cæcilia.

On þone *twa ond twentegðan* dæg þæs monðes byð *sancta* Cecilian þrowung þære halgan fæmnan. seo wæs on hyre geogoðe æðelum were beweddod, *ond* se wæs hæðen *ond* heo wæs cristen. heo wæs gegyred mid hæran æt hyre lychaman, *ond* on ufan þære hæran heo wæs gegyred myd golde awefenum hrægelum. *ond* on þære nyhte þa heo wæs in gelæded on þone brydbur, þa sæde heo þam brydguman þæt heo gesawe engel of heofenum, *ond* se wolde hyne slean mid færdeaðe, gyf he hyre æfre onhryne myd unclæne lufan. þa gelærde heo þone brydguman þæt he onfeng fullwyhte *ond* god gelyfde. þa he gefullod wæs *ond* yneode on þone brydbur, þa stod se engel big hyre myd scynendum fyðerum *ond* hæfde twegen beagas on hys handa, þa glysnodon hwylum swa rosan blosman, hwylum swa lilian blostman: *ond* þa sealde he oðerne þæra beaga þære fæmnan *ond* oðerne þam brydguman *ond* cwæð: 'healdað ge þas beagas myd clænlicum dædum, forðam þe ic hig brohte ync of godes neorxnawange.' þeos fæmne geþrowode martyrdom for Criste. Almatheus hatte Romeburge gerefa: he nydde hig þæt heo Cryste wyðsoce. þa heo þæt ne geþafode, þa het he hig belucan on byrnendum baðe, on þæm heo wæs dæg ond nyht, swa heo na ne geswætte. þa eode hyre se cwellere to myd sweorde, *ond* he hig sloh þrywa mid þam sweorde *ond* he ne myhte hyre þæt heafod of aslean. ac heo gebæd hig to þam papan, se wæs haten Urbanus, *ond* þa beforan þam papan heo todælde eall þæt hyre wæs *ond* hym gesealde *ond* cwæð to him: 'þyssa þreora daga fæc ic me abæd æt dryhtne þæt ic þe þys sealde, þæt þu gehalgie myn hus to cyrcan.' *ond* heo þa onsende hyre gast to gode.

November 23. St. Clemens.

On þone þreo *ond* twentegðan dæg þæs monðes byð *sancti* Clementis tyd þæs papan; þone *sanctus* Petrus sylf gehalgode to papan *ond* hym sealde þa ylcan myhte þe dryhten Criste hym

3. ·xxxii· 8. þam *added above the line.*

our Lord ever without end, whose will she did before as long as she was alive in the flesh.

November 22. St. Cæcilia.

On the twenty-second day of the month is the martyrdom of the holy woman St. Cæcilia. In her youth she was married to a nobleman; he was a pagan and she a Christian. She was clothed with sackcloth on her body, and over the sackcloth she was clothed with garments embroidered with gold. When at night she was conducted to the bridal bower, she told the bridegroom that she had seen an angel from heaven who would kill him with sudden death, if he ever touched her with impure love. Then she taught the bridegroom, so that he received baptism and believed in God. When he had been baptised and entered the bridal chamber, the angel stood near her with shining wings and held in his hand two rings that shone now like roses, now like lilies; he gave one of the rings to the maiden, the other to the bridegroom and said: 'Keep these rings and act virtuously, because I brought them to you both from God's paradise.' This maiden suffered martyrdom for Christ. The town-reeve of Rome, Almachius by name, urged her to abjure Christ. As she would not assent to it, he ordered her to be locked up in a heated bath, in which she remained day and night without sweating. Then the executioner approached her with a sword; he struck her three times with the sword, and yet he could not cut off her head. But she prayed to the pope called Urbanus, and in presence of the pope she distributed all that belonged to her and gave it him and said to him: 'In these three days' space I obtained by prayer from God that I might give this to thee, that thou mightest consecrate my house as a church.' She then gave up her ghost to God.

November 23. St. Clement.

On the twenty-third day of the month is the festival of the pope St. Clement; St. Peter himself consecrated him as pope and gave him the same power that Christ had given him, so that

10. lufon. 29. twentigoðan.

sealde þæt he heofna rices cægan *ond* helle geweald ahte. þar þes Clementes gedyde þurh his gebed þæt of þære eorðan wæter upp arn, þær ær nænig wylm ne wæs. *ond* Traianus se casere onsende hys heretogan, se wæs on naman Aufidiánus, *ond* se nydde þysne Clementem þæt he Cryste wiðsoce; þa ne myhte he hyne oncyrran. þa het he hym gebindan anne ancran on his sweoran *ond* hyne forsendan on sæ. þa stodon crystene men on þam waroðe *ond* weopon, *ond* þa adruwode seo sæ *þritig* mila. þa eode þæt crystene folc on þa sæ, *ond* hig gemytton þær stænen hus fram dryhtne gegearwod, on þam wæs geseted Clementes lychama on stænenre earce, *ond* se ancra þær wæs big geseted myd þam he wæs ær on þa [sæ] onsended. *ond* æghwylce geare syððan æt his tyde se sæ gearwode drigne siðfæt seofen dagas tocumendum mannum to his cyrcan. seo cyrce ys on þrym mylum fram þære eorðan on þære sæ, *ond* heo ys on easteweardre Italia mægðe. þær hwylon sum wif on þære cyrcan ofergeat hyre cyld slæpende, *ond* seo sæ fleow ymbe þa cyrcan. þa æfter geares fæce þa þæt folc eft þyder com to Clementes tyde, þa gemetton hig þæt cyld lyfigende *ond* slapende on þære cyrcan, *ond* hit ferde myd hys meder.

November 23. St. Felicitas.

On þone ylcan dæg byð þære halgan wudewan gemynd þære nama ys Felicita: seo þrowode for Criste myd hyre seofon sunum. heo gelærde þa hyre suna to godes geleafan, *ond* heo acende hyg gode myd gaste þa ðe heo myd lychaman on myddangearde gebær. þeos wyduwe is mare þonne martyre: heo onsende hyre seofen suna to heofona rice, swa oft heo wæs dead beforan hyre sylfre; heo ondred þæt, gif þa suna ofer hig lyfedon, *ond* heo wæs fægnigende þa hig swulton. heo wyscte þæt heo nanne æfter hyre ne forlete, þe læs, gif hyra hwylc wære hyre oferstealla, þæt se ne myhte on heofenum beon hyre efngem cca.

November 24. St. Chrysogonus.

On þone feower *ond* twentegðan dæg þæs monðes byð *sancti*

1. he] h.
12. sæ *om.* C.
8. ·xxx·
14. cyrcan: r *above the line.*

he had the key of the realms of heaven and power over hell. By his prayer this Clement caused water to come up from the earth where formerly no fountain had been. The emperor Traianus sent his general, Aufidianus by name; he urged this Clement to forswear Christ, but he was unable to turn his mind. Then he commanded an anchor to be fastened to his neck and to throw him into the sea. Christians stood weeping on the shore, and then the sea dried up over thirty[1] miles. Then the Christian folks went into the sea, and there they found a stonehouse prepared by the Lord, where the body of Clement was placed in a stone chest, and the anchor with which he had been thrown into the sea was put near it. Every year since at his festival the sea offered a dry path for seven days to the people coming to his church. The church is in the sea three miles from the land, and it is to the east of the country of Italy. There a woman once forgot her child sleeping in the church, and the sea flowed around the church. When after the space of a year the people came thither again on St. Clement's festival, they found the child alive and sleeping in the church, and it went with its mother.

November 23. St. Felicitas.

On the same day is the commemoration of the holy widow whose name is Felicitas: she suffered for Christ's sake with her seven sons. She taught her sons the belief in God, and she bare them to God spiritually, when she brought them forth bodily into the world. This widow is greater than a martyr: she sent forth her seven sons to the realms of heaven, and just as often she was dead before herself; she feared that the sons might outlive her, and she was glad when they died. She wished to leave none of them behind her, lest, if one of them survived her, he might not be her associate in heaven.

November 24. St. Chrysogonus.

On the twenty-fourth day of the month is the festival and

15. ralia. 30. twentigoðan.

[1] Read *three* miles. Cp. further on: seo cyrce ys on *þrym* mylum fram þære eorðan. The Latin text (in Surius, xii. 655 sqq.) also has tria milia.

Crissogones tyd *ond* þrowung; se wæs beorht myd eorðlicere æðelnysse *ond* wundorlicra on godcundre snyttro. þam Crissogone Deoclitianus se casere gehet ealdordomes medomnysse, gif he wolde forletan Cristes geleafan. þa cwæð he to þ*am* casere: 'ic aworpe þa myht fra*m* me þe me fra*m* þe gehaten ys swa þ*æt* lam þe ic mid mynum fotum on trede.' þa het se casere hyne beheafdian *ond* weorpan þone lychoman *ond* þ*æt* heafod on sæ; *ond* þa sum halig mæssepreost feng to þam lichoman þe þar aworpen wæs to þam waroðe, *ond* he hyne arweorðlice bebyrigde, *ond* eft þurh godes ætywednesse he funde þ*æt* heafod, þær hit seo sæ upwearp, *ond* he þ*æt* þa bær *ond* alede hyt to þ*am* lychaman.

November 28. St. Saturninus.

On þone eahta *ond* twentegðan dæg þæs monðes byð þæs bysceopes þrowung *sancti* Saturnini. se wæs on þære ceastre þe is nemned þolosane, *ond* þa for þæs bysceopes halignysse geswigdon eall þa deofolgyld þe hig ær [on] þære ceastre beeodon. *ond* þa syððan for þam yrsodon þa hæðenan ceastergewaran wyð hyne *ond* gebundon þone halgan bysceop be þam fotum on sumne fearr *ond* þone gegremedon þ*æt* he hleop on unsmeðe eorðan *ond* þ*am* bysceope þ*æt* heafod tobeot, *ond* ealle hys limu wæron toslytene, *ond* he þa Criste hys sawle ageaf. *ond* twa crystene wyf ahyddon þone lychaman under miclu*m* stangefealle, oð þ*æt* þæra bysceopa sum þe hys æfterfyligend wæs getymbrende fægere cyrcan *ond* on þa þone lychaman gesette.

November 28. St. Chrysanthus.

On þone ylcan dæg byð *sancti* Crisantes tid þæs æðelan weres; þone his yldran befæston on his cnyhthade to Alexandrea ceastre sumu*m* woruldwysan men þ*æt* he æt þam leornode þa seofon cræftas on þam beoð gemeted ealle weoruldwysdomas. þ*æt* ys ærest arythmetica, þ*æt* is þonne rymcræft, *ond* astrelogia, þ*æt* ys þonne tungolcræft, *ond* astronomia, þ*æt* is tungla gang, *ond* geometrica, þ*æt* ys eorðgemet, *ond* musica, þ*æt* ys dreamcræft, *ond*

7. Ða.
15. on *om.* C.
12. twentygoðan.
16. ceastergewaran: ceaster *above the line.*

martyrdom of St. Chrysogonus: he was illustrious in worldly nobility and yet more wonderful in divine wisdom. To this Chrysogonus the emperor Dioclitian promised the dignity of an alderman, if he would give up the Christian faith. Then he said to the emperor: 'I cast away from me the power thou hast promised me like the dirt that I tread upon with my feet.' The emperor then ordered him to be beheaded and the body and the head to be thrown into the sea. A certain holy mass-priest took hold of the body that had been thrown on the shore, and he buried it reverently. Afterwards by a revelation from God he found the head, where the sea had thrown it up, and he carried it away and put it down with the body.

November 28. St. Saturninus.

On the twenty-eighth day of the month is the passion of the bishop St. Saturninus. He lived in the town called Toulouse and in consequence of the bishop's sanctity all the idols that were worshipped in the town were silent. Therefore the heathen townspeople grew angry with him and bound the holy bishop by his feet to a bull and made it fierce, so that it rushed over stony ground and crushed the bishop's head: all his limbs were torn, and he gave up there his spirit to Christ. Two Christian women hid the body under a great mass of fallen stones, until one of the bishops who succeeded him built a fine church and placed the body there.

November 28. St. Chrysanthus.

On the same day is the festival of the holy man St. Chrysanthus; his parents intrusted him in his youth to a certain philosopher at Alexandria, that he might learn from him the seven parts of knowledge, in which all worldly wisdom is found. That is firstly arithmetics, to wit science of numbers, and astrology, that is science of stars, and astronomy, that is the course of the stars, and geometry, that is earth-measure, and music, that is the art

22. getymbrede. 28. astroloia.

mechanica, þæt ys weoruldweorces cræft, *ond* medicina, þæt ys læcedomes cræft. þa he þas cræftas ealle hæfde þurhsmeade, þa com he to sumum mæssepreoste: þa lærde he hine godcunde gewritu. þa forlet he þa woruldgewritu *ond* lufode þa godcundan gewritu *ond* onfeng fulwyhte *ond* gode þeowode on clænnysse. þa he þa wæs on þære iugoðe, þa ongunnon hys yldran hyne laðian to brydþingum. þa wyðsoc he þam. þa het se fæder gefrætewian sum hus mid mycelum fægernyssum *ond* het beran on þæt hus manegra cynna symbel *ond* het þone cnyht lædan on þæt hus *ond* het fif mædenu swyðe geglengede gangan on þæt hus. þa onhylde se halga cnyht hys ansyne on dune *ond* nolde hig na geseon, þe ma þe *fif* næddran crupon on þæt hus; *ond* þa sona eode slæp on þa mædenu, *ond* hig slepon dæg *ond* niht swa lange swa hig on þam huse wæron. þa het se fæder hym geláedan to swyðe gleawe [fæmnan], seo wæs gefrætwod myd golde *ond* myd gymmum, þæt seo sceolde hys geþoht oncyrran, þære nama wæs Darie. þa gelærde he þa to Cristes geleafan, *ond* hig lyfedon hym þa samod on clænnysse *ond* samod hyra lif geendodon on martyrdome *ond* samod restað on anre byrgenne, *ond* þa gastas samod gefeoð on anum wuldre; *ond* god dyde þurh hig manege wundru ge þurh lifigende ge þurh forðfarene.

November 30. St. Andrew.

On þone þryttegðan dæg þæs monðes byð *sancte* Andreas tyd þæs apostoles. he wæs *sancte* Petres broðer *ond* he wæs se æresta dryhtnes þegen *ond* he ys cweden se wlytega dryhtnes þegen, forðam þe he wæs wlitig on lychaman *ond* he wæs wlitig on mode. *ond æfter* Cristes upastigennysse he gecyrde twa mægða to godes geleafan, þa wæron þus genemned: Scyððiam þa mægðe *ond* Achaian þa mægðe; *ond* on Patria þære ceastre he wæs ahangen on rode *ond* myd mycele leohte he onsende hys gast to gode. *ond* Egeas se ealdorman se þe hine het ahon þyg ylcan dæge he wæs fram deoflum forbroden *ond* he sweolt. *ond* þæs Egeas broðor, se wæs on naman Stratohles, *ond* Egeas wif, þære

1. mthanica. 12. ·v· 15. fænman *om.* C. 22. þryttygoðan.

of music, and mechanics, that is the knowledge of worldly works, and medicine, that is the knowledge of leechdom. When he had studied all these arts, he fell in with a certain mass-priest who instructed him in the divine scriptures. He then gave up the worldly books and delighted in the divine scriptures, received baptism and served God in purity. When he had attained to manhood, his parents invited him to take a wife. This he refused. Then his father ordered a house to be very beautifully adorned and dishes of different kinds to be brought into the house, and commanded the young man to be led to the house and five maidens richly adorned to enter the house. Then the holy youth bowed his face downward and would not look at them, the more so as five adders crept into the house; and soon sleep overcame the maidens, and they slept day and night as long as they were in the house. Then his father ordered a very skilful woman that was decked with gold and precious stones to be brought to him, that she might turn his mind: her name was Daria. Then he converted her to the Christian faith, and they lived together in purity and ended their lives as martyrs and rest together in one grave, and the spirits rejoice together in the same glory. God performed many miracles by them during their lives as well as after their death.

November 30. St. Andrew.

On the thirtieth day of the month is the festival of the apostle St. Andrew. He was St. Peter's brother, and he was the first disciple of the Lord; he is called the fair disciple of the Lord, because he was fair in body and fair in mind. After Christ's resurrection he converted two nations to the belief in God who were thus called: the Scythian nation and the Achaian nation. In the town of Patras he was crucified, and very gloriously he sent forth his spirit to God. The alderman Egeas who had ordered his execution was torn by devils on the same day, and he died. The brother of this Egeas, Stratocles by name, and the wife of

nama wæs Maximille, hig bebyrigdon Andreas lichaman myd wyrtgemengnyssum *ond* mid swetum stencum. *ond* on Constantines dagum þæs caseres Andreas lic wæs þanon alæded on þa ceastre þe is nemned Constantinopolim.

Þonne se monað bið geendod þe we nemnað blodmonað, þonne byð seo nyht *sextene* tida lang, *ond* se dæg *eahta* tida.

December.

On þam twelftan monðe on geare byð an *ond þritig* daga. se monað ys nemned on leden Decembris *ond* on ure geþeode se ærra geola. forðam þa monðas twegen syndon nemde anum naman, oðer se ærra geola, oðer se æftera, forðam þe hyra oðer gangeð beforan þære sunnan, ærðon þe heo cyrre hig to þæs dæges lenge, oðer æfter.

December 10. St. Eulalia.

On þone teoðan dæg þæs monðes byð *sancta* Eulalian þrowung þære fæmnan, seo wæs on þære mægðe þe ys nemned Hisponia *ond* on þære ceastre þe ys nemned Barcilona. seo fæmne wæs *þreottyne* geare þa Datianus se gerefa ferde on þa ceastre crystene men to nydanne fram Crystes geleafan. þa eode *þæt* mæden him ongean *ond* cwæð: 'þu godes feond, tohwan gangest þu on þas burh *ond* tohwan ehtst þu crystenra manna, *ond* tohwon tylast þu *þæt* þu forleose godes fæmnan?' þa yrsode he *ond* gebealh hyne *ond* het hig aþenian on yren bed *ond* hig begeotan myd weallende leade, *ond* hyre *þæt* ne geeglode. þa het he hig don on fyrenne ofen, þa ne gederede hyre *þæt*. þa het he hys leasere hig behamelian *ond* hig þa nacode geunarian; þa cwæð heo: 'ic wat for hwæne ic þys þrowige, efne for Cryste.' þa het he hig lædan to beheafdunge: þa cwæð heo to hym: 'ic cume eft on domes dæg *ond* þe þonne wrege beforan Crystes þrymsetle, *ond* þu þonne ongitst myne ansyne.' *ond* sona swa hig man heafdode, þa com þær fæger culfre of þam lychaman *ond* fleah ymbe þone lychaman *ond* hyne freode *ond* þa fleoh to heofenum; *ond* hyre lychama resteð on Barcelonia ceastre.

3. alæd.
11. þæra.
6. ·XVI.; ·VIII.
16. ·XIII.

Egeas whose name was Maximilla buried Andrew's body with spices and pleasant perfumes. In the days of the emperor Constantine, Andrew's body was brought away from there to the city that we call Constantinople.

When the month is ended which we call the month of sacrifices, the night lasts sixteen hours and the day eight hours.

December.

In the twelfth month of the year there are thirty-one days. This month is called December in Latin and in our language the former Yule. The two months are called by one name, the one the earlier, the other the later Yule, for the reason that one of them precedes the sun, before it turns to lengthen the day, the other follows it.

December 10. St. Eulalia.

On the tenth day of the month is the passion of the virgin St. Eulalia, who lived in the country of Spain and in the town called Barcelona. The virgin was thirteen years old when the reeve Datianus came into the town to seduce the Christians by force from the Christian faith. Then the maiden went to meet him and said: 'Thou enemy of God, why dost thou enter this town? Why dost thou persecute the Christians? Why dost thou try to destroy the holy women?' Then he was angry and indignant and ordered her to be stretched out on an iron bed and to be sprinkled with boiling lead, but this did not harm her. When he commanded her to be put into a burning oven, it did not hurt her. When he bade his jester mutilate her and dishonour her while she was naked, she said: 'I know for whom I suffer this, even for Christ.' When he ordered her to be led away to be beheaded, she said: 'I shall come again on Doomsday and accuse thee before Christ's throne, and then thou wilt recognise my face.' As soon as she was beheaded, a beautiful dove came from the body and flew around it and caressed it and then flew to heaven. Her body rests in the town of Barcelona.

25. cryst. 26. beheafdinge.
28. þu myne.

December 13. St. Lucia.

On þone *þreottegðan* dæg þæs monðes byð *sancta* Lucian tid þære æðelan fæmnan. seo wæs on þære mægðe þe ys nemned Sicilia mægðe *ond* on þære ceastre þe ys nemned Siracusana. þa þreatode hig þære mægðe ealdorman, se wæs on naman Fascassius, myd myclum wytum to deofolgyldum *ond* cwæð hyre to: 'gif þu nelt forlætan þone Cristes geleafan, ic þe hate lædan to forlegeswifa huse *ond* þe þær bysmrian.' þa cwæð heo: 'nis me þynes weales hæmed næfre þe leofre þe me nædre toslyte.' þa gesealde he þa fæmnan his leaserum *ond* cwæð: 'bysmriað hig, oð þæt heo dead sig.' þa hig þa woldon hig lædan, þa ne myhton hig nahwyder hig onstyrian. þa eodon heora manege of þæs ealdormannes þenungwerode; sume scufon, sume tugon *ond* swyðe swætton oð þæt hig geteorode wæron, *ond* seo godes fæmne hwæðre stod. þa brudon hig rapas on hyre handa *ond* on hyre fet *ond* hig tugon myd þam, *ond* hig ne myhton hig þa git anne fotlast furður ateon. þa het se wælgrymma ealdorman hig myd sweorde wundian on þone ynnoð, *ond* þa cwæð heo to þam crystenan mannum þe hyre ymbe stodon; 'þære tyde ys neah þæt godes cyrce hafað sybbe on eorðan *ond* crystene men; *ond* Dioclitianus, se hæðena casere þe nu rixað, byð of hys rice aworpen, *ond* Maximianus his gerefa byð todæge dead, *ond* ic beo eower þyngere to gode, gif ge habbað godes geleafan *ond* his wyllan doð.' *ond* se ealdorman þe hig wundian het beforan hyre eagum wæs gebunden myd ysenum racenteagum *ond* wæs gelæded to Rome, *ond* eall Romana dugoð hyne gedemde to deaðe, *ond* he wæs þær heafde beheawen, *ond* hys þæt synnige blod wæs agoten on þa wrace hyre þæs unsceððian blodes. *ond* *sancta* Lucia ær ne gewat, ær hyre com to godes sacerd *ond* hyre gesealde husl, *ond* heo þa hyre to gode gebæd *ond* hyre gast ageaf.

December 14. St. Ursicinus.

On þone ylcan dæg byð þæs læces tyd *sancti* Ursicine, se wæs on Rauenna þære ceastre. þa nydde Paulinus se dema hyne þæt he

1. ·XIII· 12. sceufon. 16. wælgrimma: wæl- *above the line.*

December 13. St. Lucia.

On the thirteenth day of the month is the festival of the noble maiden St. Lucia. She lived in the country called Sicilia and in the town named Syracuse. The governor of the country, Paschasius by name, threatened her with great tortures that she might worship the idols and said to her: 'If thou wilt not give up the Christian faith, I shall order thee to be taken to a house of harlots and to be defiled there.' She said: 'To me the intercourse with thy slave is not more pleasant than if an adder would hurt me.' He then gave up the virgin to his jesters and said: 'Ravish her, until she dies.' When they wanted to lead her away, they could not move her in any direction. Then many of the governor's household came, some pushed, some pulled and toiled heavily until they were tired, and yet the holy maiden stood firm. Then they fastened ropes on her hands and her feet and pulled her with them, but they were yet unable to move her a step further. Then the cruel governor ordered her to be wounded in the stomach with a sword, and she said to the Christians who surrounded her: 'The time draws near when God's church and Christian folks will have peace on earth; Diocletian, the pagan emperor who reigns now, will be cast from his kingdom, Maximianus, his reeve, will die to-day, and I shall be your mediator with God, if you have the belief in God and comply with his will.' The governor who commanded her to be wounded was bound before her eyes with iron fetters and was brought to Rome, and all the Roman people condemned him to death: his head was cut off and his sinful blood was shed in revenge of her innocent blood. St. Lucia did not depart, before a priest of God came and gave her the sacrament, and then she prayed to God and gave up her ghost.

December 13. St. Ursicinus.

On the same day is the festival of the physician St. Ursicinus, who lived in the town of Ravenna. The judge Paulinus urged

19. And. 27. lucian.

sceolde Cristes geleafan forlætan oððe beon beheafdod. þa hyne man lædde to þære beheafdunge, þa getweode hyne on hys mode *ond* wolde gecyrran to þam deofolgyldum. þa clypode sum cristen man *ond* cwæð: 'Ursicine, ær þu hældest oðre men *ond* nu þu wundast þe sylfne.' *ond* þa gehreow him þæt hyne æfre swa on his geþohte getweode, *ond* he geþrowode martyrdom for Cryste *ond* gode ageaf þone deorwyrðan gym þone þe deofol wolde gereafian, þæt ys seo halige sawl.

December 14. St. Hygebald.

On þone feowerteoðan dæg þæs monðes byð *sancte* Hygebaldes gewytennys þæs halgan abbudes, þæs lichama resteð on Lyndesse mægðe. be þam wrat Beda se leornere on Angelcynnes bocum þæt he wære haliges lyfes *ond* swyðe clænes.

December 21. St. Thomas.

On þone *an ond twenteyðan* dæg þæs monðes byð *sancte* Thomas tyd þæs apostoles, se wæs on Grecisc nemned *didimus ond* on Romanisc *geminus*, þæt is on ure geþeode getwyn. forðam he wæs swa geciged forðam þe he wæs urum hælende gelic on menniscre onsyne; *ond* æfter Crystes upastigennysse he gelærde monige þeode to Cristes geleafan, Parðware *ond* Medware *ond* Persware *ond* Hyrcanas *ond* Bactrianas *ond* twa Indea mægðe: he þurhferde hæðenre þeode eard *ond* middangeardes eastdæl. *ond* myd Indeum he getymbrede hyre cyninges healle on heofonum, se wæs on naman Forus, *ond* þæt geseah þæs cyninges broðor, þæs sawl wæs on heofenas gelæded myd godes englum, þæt seo heall wæs getymbred ynnan *ond* utan myd grenum *ond* myd hæwenum *ond* myd hwytum; *ond* se wæs eft lyfigende on eorðan se þe sæde þæt hyt wære þus getymbred on heofenum. ac on oðre Indea mægðe Mygdæg se cyning *ond* his ealdorman se wæs on naman Caritius, he nydde þysne Thomum þæt he weorðode sunnan deofolgyld. þær wæs þære sunnan anlycnys geworht of golde, *ond* heo wæs on gyldenum scryde, *ond* æt þam wæron gyldene hors, *ond* on

2. beheafdinge· 12. þæt] þe. 20. eord : rd *indistinctly legible.*
25. stanum *om.* 30. scryde : e *erased.*

him to give up the belief in Christ or to suffer execution. When he was led away to be beheaded, he hesitated in his mind and was about to turn to the idols. Then some Christian man called out saying: 'Ursicinus, formerly thou didst heal other men and now thou woundest thyself.' Then he repented that he had ever so wavered in his mind, and he suffered martyrdom for Christ and gave up to God the precious gem that the devil wished to seize, that is the holy soul.

December 14. St. Hygebald.

On the fourteenth day of the month is the decease of the holy abbot St. Hygebald, whose body rests in the district of Lindsey. With regard to him the learned Bede wrote in the history of the English people that he led a holy and very virtuous life.

December 21. St. Thomas.

On the twenty-first day of the month is the festival of the apostle St. Thomas, who was called *Didymus* in Greek and in Latin *Geminus*, that is twin in our language. He was so called for this reason that he resembled our Saviour in his human countenance. After Christ's resurrection he converted many nations to the Christian religion, Parthians, Medes, Persians, Hyrcanians, Bactrians, and two nations of India, and he passed through the lands of pagan people and the eastern part of the world. In India he built in heaven the hall of their king who was called Porus, and the king's brother, whose soul was led to heaven among the angels of God, saw that the hall was built within and without with green and purple and white stones, and he was afterwards alive on earth who said that it was thus built in heaven. But in another country of India the king Mygdæg[1] and his chief officer, Caritius by name, urged this Thomas to worship the idol of the sun. There was the image of the sun made of gold, and it was on a golden chariot, and there were golden horses to it, and the

[1] The correct form of this name appears to be Misdæus. The corruption is perhaps due to a confusion with the name of Mygdonia, wife of Caritius.

þam wæron þa wealdleðer swa upgetiged, swa swa hig urnon to heofenum up. þa Thome þæder ineode, þa eode þær egeslic deofol ut of þam goldgeweorce *ond* stod beforan hym, *ond* þæt goldgeweorc todreas, swa swa weax gemylt æt fyre. þa þæra hæðenra bysceopa sum ofsloh þone Crystes þegn, *ond* gewrytu secgað hwylum þæt he wære myd sweorde þurhstungen, hwylum hig secgað þæt he wære mid sperum ofsticod. he þrowode on Calamina on Indea ceastre, *ond* hys lychama wæs alæded of Indeum on þa ceastre þe ys nemned Edyssa; þær he ys geseted on sylfrene cyste, *ond* seo hangað on sylfrenum racenteagum. ne mæg þær nænig gedwolman lyfian on þære ceastre ne nænig þæra þe deofolgyld begangað, ne næfre siððan ne mihton ælreorde þeode hergian on þa ceastre . . .

10. mæg : g *indistinct.* 12. begangeð. 13. ceastre *hardly legible.*

reins on them were bound up, as if they were running up to heaven. When Thomas entered there, a terrible demon came out of the goldwork and stood before them, and the goldwork all fell away, as wax melts at the fire. Then one of the heathen bishops slew this servant of Christ, and the books relate partly that he was stabbed with a sword, partly they say that he was pierced with spears. He suffered in Calamina, an Indian town, and his body was brought away from India to the town called Edessa; there he is buried in a silver chest, and that hangs by silver chains. No heretic may live there in the town, nor any one of those who worship idols, nor might any barbarous nations ever since harry the town . . .

ADDENDA AND CORRIGENDA.

Page 2, line 1. The O. E. Menology (Grein, II, 1) also begins the year with Christ's birth. As to other writings, there appears to have been much difference of opinion. See Bede, de temporibus, ch. 9, and Aelfric (Homil. I, 99, ed. Thorpe , who decides in favour of beginning with the spring equinox according to the Jewish custom.

P. 4, l. 6. Anastasia belongs to the same group of martyrs as Chrysogonus (November 24), Theodota (August 2), Agape and Chionia (April 3), whose legend contains part of her story (Mombr. I, 200^{b}: ASS. Apr. I, 247). There are two saints of this name: the older suffering under Valerianus (October 28), the younger under Diocletianus at Rome. Cf. Baronius, notæ ad martyr. Roman., p. 625.

P. 6, l. 16. 'Ego sum salvator tuus, quem tota mentis animique intentione dilexisti. Eodem die te in cælis recipiam, quo ego descendi ad terram.' Vita S. Eugeniæ, ch. 29 (Migne, 21, 1122). The words in l. 17 are, of course, quite corrupt. According to the Latin, we may have to read: þy ilcan dæge ic þe on heofonum onfo, &c.

P. 10, l. 3. 'A puero duorum annorum usque ad puerum unius noctis.' Bede, opp. ed. Giles, III, 14. A similar absurdly high number is found in the Hagenau MS. of Usuard's work: 'Natale Beatorum Innocentium Martyrum, quorum numerus est centies mille et quadraginta quattuor milia.' ASS. Jun. VI, 701. Cp. Assemani, calendar. eccl. univ. V, 519. On p. 11, l. 10, the correct translation ought to be: two hundred and forty-four thousand.

P. 12, l. 11. See Aelfric (Hom., ed. Thorpe, I, 94): and þæt tacn wæs þa swa micel on geleaffullum mannum, swa micel swa nu is þæt halige fulluht.

P. 13, l. 24. the minster] *read* the cemetery. The same correction is necessary: 21, 4; 27, 13; 137, 7; 141, 8; 185, 13.

P. 14, l. 3. Epiphany. 'Magi gentium populos designant, lucem fidei cognituros, iudicantes sacramentorum muneribus Christum per thus esse deum, per myrrham hominem passum et sepultum, per aurum regem omnium sæculorum.' Isidorus Hispalensis: Migne, 83, 117.

P. 15, l. 13. by the death of him alone] *read* by his death alone.

P. 20, l. 1. Marcellus. 'Deinde audiens, quod domum S. Lucinæ . . . ecclesiam faceret, . . . iussit in eadem ecclesia plancas sterni ad animalia catabuli publici et eidem stabulo Episcopum ad servitium animalium deputavit . . . Ubi etiam post multos annos serviendo defunctus est: et sepultus est in cœmeterio Priscillæ.' Bede, Martyrology sub January 16.

P. 21, l. 6. In Th. Wright's Reliquiæ Antiquæ (I, 276) we find an O. E. translation of the same Latin source which Bede appears to have followed. Another Latin version is in the Acta Sanctorum Hiberniæ (edd. de Smedt et de Backer, London 1890), p. 77. Feranum (l. 22) is Péronne (dép. Somme).

P. 22, l. 27. 'Memor nostri semper esto in orationibus tuis, et cum cibum acceperis et frangis panem, collige micas de mensa et memor esto nomina nostra (!), ut et nos gustemus de micis mensæ Regis nostri, quia super faciem terræ non sumus loti.' Quibus Leonilla dixit: 'Saturi estote, quia sanguis vester vos lavabit.' ASS. Jan. II, 440. Orsorge (24, 1) is therefore a blunder of the translator.

P. 28, l. 2. Cf. Mombr. I, 318: 'et præfocatus a diabolo exspiravit . . . (l. 3) in guttur eius gladium mergi præcepit . . . (l. 4) posuerunt in prædio suo non longe ab urbe via quæ dicitur Numentana . . . (l. 8) Videte ne me mortuam lugeatis; sed congaudete mihi, quia illi . . . sum iuncta in coelis, quem in terris posita tota devotione dilexi.'

P. 28, l. 26. Anastasius. See Bede, de temp. rat. (ed. Giles, VI, 333).

P. 30, l. 13. Babyllas. His acts have been rejected by Tillémont (Mém. III², 459), and Goerres (Ztschr. für wiss. Theol. 23, 55) has shown that there was no persecution under Numerianus, and that according to Eusebius (H. E. VI, 39) the bishop died in a dungeon in the time of Decius (c. 250). Consequently, he must be called a confessor, not a martyr.

P. 32, l. 15. The reader is again referred to the Mercian homily on St. Chad, ed. by Prof. Napier (Angl. X, 141).

P. 33, l. 12. The etymology of hréd- or hréðmónað (52, 11) is merely a fanciful invention of Bede. In reality, the word appears to be connected with hréðe (fierce, rough): it would properly signify 'the stormy month.' Cp. the O. E. Menology, v. 35: hagolscurum færð geond middangeard Martius hreðe, Hlyda healic. See also Weinhold, die deutschen Monatsnamen (1869), p. 53.

P. 34, l. 30. Perpetua and Felicitas. Here we have a case of the confused and unsatisfactory presentment of the legends. In the Latin version, the dream of Perpetua is thus described: 'et exivit contra me Aegyptius, foedus specie, cum adiutoribus suis pugnaturus mecum . . . Hic Aegyptius si *hanc* vicerit, occidet eam *gladio*: et si *hunc* vicerit, accipiet *ramum* istum' (ASS. Mart. I, 632). It is therefore wrong to say that P. had a sword in her hand. This account is in the main historical, the martyrdom of the two having taken place on February 2, 203. Cf. Augustine, de origine animæ, 3, 18: also his sermons, No. 280–282 (Migne, 38, 1208), and J. A. Robinson, the passion of St. Perpetua, Cambr. 1891.

P. 36, l. 24. These forty soldiers are said to have suffered at Sebaste in Armenia. Cp. Piper, die Kalendarien u. Martyrologien der Angelsachsen, p. 100.

P. 38, l. 27. The first day of the Creation: possibly from Bede, de temp. rat., ch. 6. According to an opinion expressed in the Talmud (tract. Roschhaschana, fol. 11[a]), the world was created in the month Nissan, which lasts from the middle of March to the middle of April.

P. 38, l. 28. Second day of the Creation. The waters above and below the firmament: see Gen. i. 7. It says in the 'Pirke de R. Elieser,' ch. 6: 'The face and the beams of the sun are made of fire when in summer he looks down

upon the earth; the face and the beams when he looks upwards are of ice [hail], and if this ice did not cool the heat of the sun, the earth would be burnt. Contrary to this is the position in winter, and the cold would be unbearable, if the fire did not make it milder.' In another Hebrew book, the Revelation of Moses (ed. by Dr. Gaster in the Journ. of the Roy. Asiat. Soc., July 1893), a similar passage occurs (p. 575): 'And he saw two big stars, each of them as big as the whole earth; the name of one was Nogah, and the name of the other Maadim, one standing above the sun, and the other above the moon. Moses asked Metatron: 'Why do these stars stand above those others?' And he said: 'The one stands above the sun in order to cool the world from the heat of the sun, and that is the star Nogah; whilst the other stands near the moon in order to warm the world from the cold of the moon, and this is the star Maadim.' Cp. Bede, de natura rerum, ch. VII (ed. Giles, VI, 103).

P. 40, l. 5. 'Urthe is a-midde the hevene as the streon a-midde theye.' Mätzner, altengl. Sprachproben, I, 137 (= Wright, pop. treat. on science [1841], p. 132). In the same place Mätzner cites a similar passage in Aelfred's Metra, XX, 167.

P. 40, l. 14. Third day of the Creation. 'The clouds proclaim it to the seas, and the seas to the waters of the abyss, and one abyss to the other; thus the waters underground rise to the surface and are sucked up by the clouds, which then let the rain fall where God commands it.' Pirke de R. Elieser, ch. 5. The last sentence (l. 21) is taken from Bede (de nat. rer., ch. 29). Cf. Byrhtferð's Handbook (Angl. 8, 327, 29). For fersc (l. 19) *read* fersce (as in C).

P. 42, l. 15. Fourth day of the Creation. This is based on Isaiah xxx. 26: 'Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people,' &c. The same idea is worked out in the Talmud (Tract. Pesahim, p. 68^{a}, and Sanhedrin, p. 91^{b}), i. e. that at the coming of the Messiah the moon will be as bright as the sun, and the sun seven times brighter than he is now. It is further related in the Tract. Hullin (f. 60^{b}) that sun and moon were created equally large, but the moon being envious was consequently made smaller; in future, however (as above). See also Haymo's Commentarius in Isaiam, lib. ii. c. 30 (Migne, 116, 869): Kemble, Solomon and Saturn, pp. 148, 177.

P. 44, l. 23. Fifth day of the Creation. 'Rabbi Meir says: All things that are created on earth are propagated on earth; all that are created from water are propagated in the water, with exception of the birds, which were made from water and multiply on earth. Those animals that live in the sea are propagated by eggs: those on earth bring forth living young ones.' Cf. also the Book of the Bee (ed. by C. A. W. Budge, Oxford 1886), ch. XI: 'On the fifth day of the week God made from the waters mighty sea-monsters (Gen. i. 21), fish, winged fowls, swimming beasts, and the reptiles that are in the seas. He created the winged fowls that are in the waters from the waters; for like fish they lay eggs and swim. Now, fish swim in the waters and winged fowls in the air, but some of the latter in the waters also. Although they say that swimming creatures were made from the waters, or that the other wild beasts and cattle were made from the earth, still they consist of parts of all the other

elements. Those, however, that are of the waters have the greater part of their composition made of water, while the greater part of those whose origin is earth consists of earth: but none of them lack the four elements.' The author of this book is said to be Solomon of Bassorah, who lived c. 1250. He wrote in the Syriac.

P. 46, l. 15. The account given of Adam's burial-place is not accurately rendered. See Adamnan, de locis sanctis, II. 9: 'quorum *plantæ* ad *meridiem* versæ et *capita* contra *septentrionalem* plagam conversa.' Bede agrees with this (H. E. V, 17).

P. 48, l. 21. 'Armarium, in quo capsa habetur lignea, . . . in quo salutare habetur reconditum Crucis lignum. Quando illa aperitur capsa, miri odoris fragrantia ac si omnium florum inibi collectorum, mirabili plena suavitate exoritur . . . Nam de nodis eorundem lignorum liquor quidam odorifer quasi in similitudinem olei expressus, talem facit universos . . . sentire suavissimi odoris fragrantiam. Cuius videlicet liquoris si etiam parvula quedam stillula supra egrotantes imponatur . . . plenam recuperant sanitatem.' Adamnan, l. c. III, 3.

P. 52, l. 8. Read on *þa* norðhealfe.

P. 54, l. 1. The word larva is evidently borrowed from Aldhelm (linquentes larvam furvum phantasma putabant: de laudibus virginum, 50). Cp. larbula egisigrima Epinal = Erfurt Gloss. 569: Corpus Gl. 1169 (Oldest Engl. Texts, pp. 72, 73). See Baronius, annal. eccles. a. a. 304, § 40. On this story is based a Latin drama, 'Dulcitius,' by the nun Hrosvitha of Gandersheim in the tenth century (Ebert, Gesch. d. Litt. d. Mitt. III, 319).

P. 54, l. 21. Both Aldhelm and Bede say that Irene was killed by arrow-shots. The compiler is either again inaccurate, or must have had an unknown source before him. L. 27, *read* sweostra.

P. 56, l. 14. Cp. the Acts of St. Cæcilia (Nov. 22, p. 208, 4), where Valerianus is referred to, though not by name.

P. 58, l. 21. Eleutherius. 'Tunc iussit Adrianus quattuor equos adduci indomitos et adiungi currum et alligatum S. Eleutherium superponi iussit . . . [et ignem mitti is left out in the text.] . . . quibus contacti equi indomiti eum per inculta et arida loca rapientes simul membra disrumperent . . . Adveniens angelus Domini solvit eum et mitigans equos . . . in montem excelsum eduxit eum. Et cum esset ibidem, conveniebant ad eum omnes fere sylvarum leones, leopardi, ursi et ceteræ bestiæ . . . At illæ cum aliter non possent laudare Deum . . . levantes dextros pedes suos benedicebant Dominum. . . . Vox facta est ad eum dicens: Veni, Eleutheri, suscipient te angeli et perducent in civitatem sanctam, cælestem Ierusalem.' Mombr. I, 251. The ASS. (Apr. II, 526) show a somewhat different version of this story. Among the variants (p. 58, l. 12), *read* his h. C.

The name of this saint (an epithet of Dionysos), his riding on a chariot drawn by untamed horses, the attitude of the wild beasts towards him, are all undeniable proofs of the pagan origin of the legend.

P. 60, l. 4. St. George. The oldest fragment of this legend exists now in a Greek fragment at Vienna (publ. in the Sitzungsber. d. Wien. Akad. 1858, p. 383), on which two Latin versions are founded: a longer one in the Codex Gallicanus at Brussels (publ. in the Berichte d. Kgl. Sächs. Ges. d. Wiss. 1874, p. 43), and a shorter one in a MS. at St. Gall (publ. ibid. 1875, p. 256). The O. E. version has much affinity to the Gallicanus. See e. g. 'et eadem hora

descendit ignis de cælo . . . et consumpsit reges cum ipso imperatore et omnem multitudinem paganorum' (Berichte, p. 68 = Mart. 60, 9). According to the Sangallensis, this does not happen until St. George has prayed for the last time. Then again, p. 69 (= Mart. 60, 17): 'et ecce Dominus per nubem dixit ad eum: . . . quotiens memores fuerint nominis tui et invocaverint patrem meum et me ipsum sive in iudicio sive in loco pressure sive in tempestatibus, liberabo eos ab omni tribulatione.' The account of the passion of the empress Alexandria (Apr. 27; p. 64, 15), which forms an important part of the St. George legend, shows an even closer resemblance to the Latin. Cf. l. 19: 've mihi de Alexandria, video maleficia Georgii prævalere in te. . . . Tunc tracta est de palatio et iussit eam per capillos suspendi,' &c. Also l. 27: 'Vide, Domine, quia propter nomen tuum sanctum derelinquo palatium meum apertum omni bono et bonis thesauris. Tu enim, Domine, salvator meus, ne claudas mihi portas paradysi, sed aperiantur mihi. Et completa oratione . . . pervenit in locum, ubi martyrium suum complevit in Christo.'

Our text has apparently no connexion with the version in the Acta Sanctorum (Apr. III, 102: a translation from the Greek, also printed by Surius and Lipomanus), nor with another story edited in the Bibliotheca Casinensis (t. II, 7–11). The legend of St. George, as well as that of Cyriac and Julitta (July 15, p. 120, 7), were forbidden to be read by Pope Gelasius I. in 494, probably on the suspicion of Arian heresies contained in them (see Dillmann, zwei apokryphe Märtyrergeschichten: Sitzber. d. Berl. Akad. 1887, I, 339). The historical and mythical elements of the legend have frequently furnished the subject for learned disquisitions. An excellent survey of the development of the legend has recently been given by Vetter in the introduction to his edition of 'Der h. Georg des Reinbot von Durne' (Halle, 1896). Many have held the opinion that the figure of the patriarch George of Alexandria (356–361: see Gibbon's History, ch. XXIII) has been mixed up with the original legend. Goerres (Ztschr. f. wiss. Theol. 30, 54–70) has tried to prove that St. George must have been an Oriental martyr before the time of Constantine, and therefore quite different from his rather notorious namesake: but this theory has not gained many adherents. The mythical background of the legend has been well illustrated by A. von Gutschmid (Ber. d. Kgl. Sächs. G. d. W. 1861, pp. 175–202). He identifies St. George with the Persian god Mithra, and Alexandria with the goddess Anâhitâ.

P. 62, l. 11. Litania maior. This festival of the Roman Church—better known as Rogation Day—which Gregory the Great had fixed on April 25, was introduced into England by a decree of the synod of Cloveshoe (747). See Piper, Kal. u. Mart. d. Ags., p. 42. A little later, three days before Ascension, there was held the Litania minor (cf. 72, 15). This festival was not a custom of the Roman, but of the Gallic Church, first set by Mamertus, bishop of Vienne (c. 450), and afterwards imported into England. L. 17, *read* exomologesin, p. 63, 14: 'shall proceed humbly with the relics,' &c.

P. 66, l. 14. Christophorus. The two Latin versions which I have compared (1. in the ASS. Jul. VI, 146–149; 2. by Gualterus de Spira, printed in Pez, thes. anecd. noviss. III, 2, 29–94; 99–122) do not agree with our text. This is, however, the case with a Greek version, printed from a Paris MS. by Usener in his Acta S. Christophori et S. Marinæ (1886). Cf. the following passages (Usener, p. 57 = l. 16): *ἦν οὖν ὁ ἀνὴρ ἀπὸ τοῦ γένους τῶν κυνοκεφάλων,*

γῆς τῶν ἀνθρωποφάγων . . . ἦν δὲ πιστὸς τῷ φρονήματι . . . οὐ γὰρ ἠδύνατο λαλεῖν ἐν τῇ ἡμετέρᾳ διαλέκτῳ . . . καὶ ἰδοὺ ἀνὴρ παρέστη αὐτῷ ἐν ἐσθῆτι λαμπρᾷ . . . καὶ ἁψάμενος τῶν χειλέων ἐνεφύσησεν αὐτῷ καὶ ἐδόθη αὐτῷ ὁμιλία. p. 58 = Mart. l. 17; *ἡ κεφαλὴ αὐτοῦ ὧν τρόπον κυνός, οὕτως ἔστιν· ἡ δὲ θρὶξ αὐτοῦ ὑπερμεγέθης ἠπλωμένη· καὶ οἱ ὀφθαλμοὶ ὡς ὁ ἀστὴρ ὁ πρωὶ ἀνατέλλων, καὶ οἱ ὀδόντες ἐξέχουσιν ὡς σνάγρου.* Usener, p. 59 = l. 24: *διακοσίους στρατιώτας . . . μόνον τὴν κεφαλὴν ἐνέγκατέ μοι, ἵνα ἴδω ὁποία ἐστίν.* Us. p. 63 = l. 28: *ἰδὼν δὲ τὸ πρόσωπον αὐτοῦ ὁ βασιλεὺς ἐταράχθη καὶ ἤγγισε τοῦ καταπεσεῖν ἀπὸ τοῦ θρόνου.* Us. p. 74: Christophorus' last prayer; p. 75: Peter the bishop and the miracle. There exists a fragment of another O. E. version based on the Acta Sanctorum and preserved in the Cotton MS. Vitellius A XV. I have printed it for the first time in Engl. Stud. XIII, 142. See Einenkel in Angl. XVII, 110.

P. 68, l. 21. This is taken verbatim from Bede, de temp. rat., ch. 15: 'þrimilchi dicebatur, quod tribus vicibus in eo per diem pecora mulgebantur; talis enim erat quondam ubertas Britanniæ vel Germaniæ, de qua in Britanniam natio intravit Anglorum.'

P. 68, l. 26. Philippus, os lampadis. The curious epithet of this apostle is often attested, e. g. in the Ormulum (ed. White, II, 111): 7 þurrh Filippe on Englissh iss lihhtfattess muþ bitacnedd. It is probably due to a mistaken etymology from the Hebrew (l. c. p. 398). The compiler of the Martyrology may have found it in Isidorus' Origines, l. VII, c. 9. See also Haymo, hom. de tempore, No. 49 (Migne, 118, 288). Generally another apostle, James, son of Alphæus, is commemorated together with Philippus; but here, as well as in the Fata Apostolorum (v. 33), their festivals are kept separate.

P. 70, l. 20. Pope Alexander. According to Duchesne (lib. pont. I, XCI), the pope is *not* identical with the martyr.

P. 74, l. 13. Adamnan, de locis sanctis, l. I, 23: 'locus vestigiorum Domini . . . continuari pavimento cum reliqua stratorum parte non potuit; siquidem quecumque adplicabantur, insolens humana suscipere terra respueret, in ora adponentium excussis marmoribus.' This sentence is taken word for word from the Chronica of Sulpicius Severus (II, 33). For sæton (l. 17), *read* setton: for suffer them (75, 17), suffer it.

P. 76. Eadberht († 718). Cf. Bede, H. E. IV, 30 (= Mart., l. 19): 'Qui tum forte in remotiore ab ecclesia loco refluis undique pelagi fluctibus cincto solitarius manebat. In hoc etenim semper quadragesimæ tempus agere, in hoc XL ante dominicum natale dies in magnæ continentiæ, orationis et lacrimarum deuotione transigere solebat. . . . Adtulerunt autem ei et partem indumentorum. . . . "Scio autem certissime, quia non diu vacuus remanebit locus ille . . . et quam beatus est, cui in eo facultatem quiescendi Dominus . . . præstare dignabitur." Cujus corpus in sepulcro benedicti patris Cudbercti ponentes adposuerunt desuper arcam,' &c.

P. 84, l. 3. gefyhð. I now believe my conjecture in the variants (gesíhð) to be wrong. Gefyhð belongs to geféon: cp. gefihð exultavit, Merc. Gloss. 176 (ed. Zupitza, Ztschr. f. dtsch. Alt. 33, 61), also Zeuner, Sprache des Kent. Psalters, p. 46, and Sievers, § 374, n. 2.

P. 84, l. 8. I was first inclined to look upon the reading of B (þeodoricost gotona cyning) as an error of the scribe. But considering that we find the form Ostsæ twice in Aelfred's Orosius (ed. Sweet, 16, 23; 17, 3), it is quite possible that we have to read: Ostgotena cyning.

P. 88, l. 1. Sisinnius, Martyrius, Alexander. These saints suffered as late as 397 in Anaunia (Nonsberg in the Tirol): their passion is described in a letter of bishop Vigilius of Trient, addressed to Simplicianus, bishop of Milan (in Migne, v. XIII, 544, and Ruinart, p. 624). Cp. Gennadius, de scriptor. eccles., c. 36.

P. 88, l. 9. *Read* all (following B).

P. 88, l. 23. Priscus is unknown to any 'mass book' on this day. See Sept. 1. In the sacramentarium Gregorianum we find: XVII. Kal. Oct. Natalis sancti Nicomedis martyris.

P. 92, l. 18. Here we have another mistake of the compiler. Of course the name of the daughter is not Virgo, as the Latin shows ('unam filiam habens, nomine Paulinam virginem').

P. 92, l. 21. St. Columba. The miracle related here is not to be found in the printed Acts of this saint, although the same or a similar *motif* occurs in a number of medieval stories.

P. 94, l. 12. Barnabas. See Act. Ap., ch. 13–15. The expression 'filius consolationis' is again derived from Isidorus (Origines, VII, 9). There is another version of the legend connecting B. with Milan. See ASS. Jun. II, 421 seqq. Lipsius, die apokr. Apostelgesch. II, 2, 270. O. Braunsberger, der Apostel Barnabas (Mainz 1876), and Harnack's review (Theol. Lit.-Zeitg. 1876, col. 483). The drink of poison is nowhere mentioned; perhaps a confusion with St. John the Evangelist (8, 22)?

P. 96, l. 26. The name of Nicander occurs in the Martyr. Rom. of Baronius (under June 17): 'Apud Venafrum, sanctorum martyrum Nicandri et Marciani.' Blastus suffers with more than 200 other saints. His grave is 'in coemeterio S. Hermetis via Salaria.' Cp. ASS. Jun. IV, 213, 228.

P. 100, l. 1. James the Less. There is a striking resemblance between the passage, l. 6–10, and Eusebius (H. E. II, 13): *Οἶνον καὶ σίκερα οὐκ ἔπιεν οὐδὲ ἔμψυχον ἔφαγε. Ξυρὸν ἐπὶ τὴν κεφαλὴν αὐτοῦ οὐκ ἀνέβη, ἔλαιον οὐκ ἠλείψατο καὶ βαλανείῳ οὐκ ἐχρήσατο . . . αἰτούμενος ὑπὲρ τοῦ λαοῦ ἄφεσιν, ὡς ἀπεσκληκέναι τὰ γόνατα αὐτοῦ δίκην καμήλου.*' But of course a Latin translation (in our case Rufinus) may have been used by the compiler. L. 10, *read* aheardod (as in C).

P. 104, l. 25. It was a belief widely spread that Jerusalem was the centre of the earth. See e. g. the Voyage of John Mandeville (ed. Halliwell), prologue, p. 2, and Mätzner's note (Altengl. Sprachpr. II, 155, 13).

P. 106, l. 23. Here we have another mistake that is explained by a passage in Mombritius (I, 318): 'dantur duo fratres eunuchi *ex latere* augustæ.' See also Bede in his Martyrology: 'quorum primus præpositus, secundus primicerius fuit Constantiæ.' John and Paul, therefore, were officials in the household of Constantine's daughter, but did not belong to his family.

P. 110, l. 5. Martialis. The miracle (l. 16) is told somewhat differently in the ASS. (Jun. VII, 507). There it is a woman who tries to commit fornication with a man in the Church. Still, there is some verbal agreement: 'Qui non reserato ostio, non pariete transfosso, non fenestræ disrupto speculo, sed nutu divino expulsi,' &c.

P. 111, l. 20. Insert after 'broken': no window was opened.

P. 112, l. 6. 'Tu nos modo visitas, nos te in die iudicii requiremus et quidquid possumus præstabimus tibi.' Quo dicto ab oculis eius ablati sunt . . .

et facta est posthac tanto instantior in opere, quanto certior de promissione (Greg. Magn., hom. 32 in Evangelia: ed. Migne, 76, 1237, also in ASS. Jul. I, 271).

P. 112, l. 18. Tranquillinus. He is the father of Marcus and Marcellinus (martyrs on June 18), and belongs to the group of St. Sebastian like Zoe (July 4), Tiburtius (Aug. 11), and some others.

P. 114, l. 1. Procopius. See Assemani, Acta s. mart. orient. II, 169: 'Et ab ineunte quidem ætate corpus suum inedia aliisque adflictationibus proterebat. Ex pane et aqua tantummodo victitabat, quin et ab his ad biduum, ad triduum, ad integram quandoque hebdomadem abstinebat. Divinis præterea scripturis die noctuque dedit operam.'

P. 114, l. 12. Marina. Her legend has much affinity with that of St. Margaret (commemorated on July 20), the principal difference being the fight of this saint against the dragon. On the other hand, the prayers in both versions have much in common (cp. Narratiunculæ, ed. Cockayne, 47, 2, with Martyr. 116, 2 seqq.). Another O. E. version of the Margaret legend (publ. by Assmann 1889) is not so closely related to the former.

Marina's name occurs in a legend printed in the Bibliotheca Casinensis (II, 3–7); also in Bede, Rabanus, and Notker. The Greek text, edited by Usener in his Acta S. Christoph. et S. Mar., is again in close relation with the Anglo-Saxon; e.g. p. 21, 1: *διὰ τί οὐ παραδίδωμι τὸ σῶμά μου τὸ γήϊνον εἰς κόλασιν, ἵνα σωθῇ ἡ ψυχή μου*; (= Martyr., l. 22, 23); or p. 42, 4: *τῷ οἰκοδομοῦντι ἢ κτίζοντι ἐπὶ τῷ ὀνόματί μου οἶκον εὐκτήριον . . . συγχώρησον αὐτῷ τὰς ἁμαρτίας· καὶ ἐάν τις γένηται ἐν ὥρᾳ τοῦ θανάτου καὶ μνησθῇ τῆς δούλης σου Μαρίνης, ἐλευθέρωσον αὐτὸν ἀπὸ τῶν κακῶν* (= Mart. 116, 2–7). On the whole, the version in Mombr. is even more similar to the Anglo-Saxon.

P. 118, l. 20. Here we have another allusion to Aldhelm (noticed by Cockayne): 'Corpus virgineum natat ceu plana carina' (de laud. virg. 50).

P. 120, l. 1. Cp. ASS. Jul. III, 616: 'Beatus Phocas apparens ipsi ante vestibulum dixit: Traiane tyranne, vade in præparatum tibi locum, in abyssum magnam. Mihi enim apertus est paradisus deliciarum; tibi vero apertus est infernus et idolis tuis' (a similar passage, p. 72, 1). The mention of Vienne as the saint's resting-place deserves to be noted (see Introd. p. xxix).

P. 120, l. 7. Cyriac and Julitta. See the note to the St. George legend and Dillmann's paper quoted there.

P. 122, l. 10. Speratus. This saint belongs to the group of the martyres Scillitani; his legend is generally believed to be genuine. See Ruinart, p. 130; Baronius, annal. eccles. II, 478; Neumann, der röm. Staat u. d. allg. Kirche, I, 284; Robinson, the pass. of St. Perp. 112.

P. 122, l. 14. The story of Symphorosa and her seven sons is simply an imitation of 2 Machab., ch. 7 (see Egli, altchristl. Studien, 91). Another imitation is the legend of St. Felicitas and her sons (Nov. 23, July 10). Cp. Histor. Zeitschr., N. F. 24, 87.

P. 122, l. 19. Christina. In some details this legend strongly reminds us of the Danae myth (her imprisonment in the tower, her punishment of being thrown into the sea, &c.). Cp. A. Wirth, Danae in christl. Legenden (1892), p. 10, where the affinity of other legends (Barbara, Irene) is demonstrated.

P. 124, l. 16. Arsenius. Cp. ASS. Jul. IV, 623: 'noctem totam transigebat vigil et quando mane, natura ita cogente, veniebat dormiturus, dicebat

somno; Ades dum, *serre* nequam,' &c. (which proves the reading in C to be erroneous).

P. 124, l. 24. Victor (Massilia). This saint is celebrated in a hymn by Venantius Fortunatus (l. VIII, c. 4).

P. 125, l. 15. After 'her spirit' *add*: 'as a martyr.'

P. 126, l. 3. Mary Magdalen. Mombritius (II, 99[a]) prints a sermon of Odo of Clugny, which, though of much later date, agrees exactly with the O. E. text. Cockayne has rightly pointed out that the latter part of the narrative beginning at l. 14 is concerned with the so-called Maria Aegyptiaca (cp. Vitæ Patrum in Migne, 73, p. 73; also in ASS. Apr. I, 77). For the rest see Luke 7, 37; 8, 2.

P. 129, l. 18. For 'him' *read* his spirit.

P. 130, l. 18. dydon] *read* deodan (B). Cf. Introd. p. xxv.

P. 131, l. 27. After 'world' *insert* for God's sake.

P. 136, l. 5. Pope Stephanus (254–257). 'Hic constituit sacerdotes et levitas vestes sacratas in usu cottidiano non uti nisi in ecclesia. Martyrio coronatur. Fuit autem tempore Valeriani. Sepultus est in cemeterio Callisti.' Liber Pontificalis (ed. Duchesne) 154.

P. 136, l. 11. Theodota. See Anastasia (Dec. 25).

P. 136, l. 22. Discovery of St. Stephen's body. This event, which is said to have taken place A. D. 415, was first related in Greek by Lucianus. A Latin version by a Spanish priest, Avitus, is printed in the appendix to the works of St. Augustine (Migne, 41, 807), and in Baronius, ann. eccl. vii. 444. See also Gennadius, de script. eccles., c. 46, 47. St. Augustine treats of this saint in a series of homilies (Migne, 38, 1446 seqq.), but does not speak of his remains. Concerning the miracles see Augustine, de civit. Dei xxii., 8.

P. 140, l. 3. to Tiges deofolgilde. Cp. Mars Tiig Epin. and Erf. Gloss. 663. Corp. Gl. 1293.

P. 140, l. 12. þa brocu B, þæge brycas C. After all, the reading of C may be the original one, since þæge occurs as late as the end of the twelfth century (Kluge, Grundriss d. germ. Phil. I, 789).

P. 140, l. 16. Afra and Hilaria. The latest edition of her legend is found in the Monum. German. (Script. rer. Merov., vol. iii, 61). Line 22 *read* deorna (as in B).

P. 142, l. 16. he gedælde eall þa goldhord, &c. Here the compiler has again misunderstood the words of the original, as appears from the following passage in Mombritius (ii. 50[b]): 'Ab eadem die collegit cæcos, claudos, pauperes et debiles in domo Hippoliti. . . . Completis autem tribus diebus præsentavit se ipse in palatio Sallustiano. Cui dixit Decius Caesar: Ubi sunt *thesauri*, quas pollicitus es præsentare? B. Laurentius collecta multitudine introduxit in palatium pauperes et voce clara dixit: ecce *isti* sunt *thesauri æterni*, qui nunquam minuuntur,' &c.

P. 143, ll. 12, 25. *Read* 'on the ager Veranus.'

P. 146, l. 1. The dreadful death suffered by Hippolytus reminds us of the similar fate encountered by his namesake, the son of Theseus. Probably the antique tradition, as it frequently happens, has called forth the Christian legend (Wirth, Danae, p. 13).

P. 146, l. 9. Cassianus. 'Alii eum tabulis feriebant, alii stylis vulnera-

bant: quorum quanto infirmior aetas, tanto graviorem poenam dilata morte faciebat.' Bede's Martyrology. Cf. Gregor. Turon., de glor. mart., c. 43.

P. 148, l. 20. Agapetus. His name occurs both in the sacram. Gelasianum and Gregorianum (Migne, 78, 137, 402). Instead of secð (l. 21) *read* seceð (as in C),

P. 148, l. 23. Magnus. 'Anagniæ S. Magni episcopi et martyris, qui in persecutione Decii necatus est.' Migne, l. c., p. 402.

P. 150, l. 1. Symphorianus. See Ruinart, 127: 'Gaudia vestra instar vitri ad solis splendorem crepantis dissiliunt. . . . Solus Deus noster beatitudinem vindicat. . . . Huius terminum . . . nosse non poterit series inveterata sæculorum' (cp. Mart., ll. 6–8). Again: 'Nate, nate, Symphoriane, resume constantiam. Timere non possumus mortem, quæ sine dubio perducit ad vitam. . . . Aspice illum, qui regnat in caelis. Hodie tibi vita non tollitur, sed mutatur in melius. Hodie, nati, ad supernam vitam migratis.' (Cp. ll. 10–13.) The concluding sentence also agrees with the Latin.

P. 150, l. 17. Timotheus. This saint has nothing whatever to do with the disciple of St. Paul, with whom he has been mixed up, mainly because his burial-place in Rome is near a church of the apostle. See F. Combefis, ill. Chr. Mart. lecti triumphi, p. 260; Lipsius, die apokr. Apostelg. ii. 2, 392. His story forms a part of the Acta Silvestri.

P. 150, l. 23. Bartholomew. 'His factis ostendit eis Angelus Domini ingentem Aegyptium, nigriorem fuligine, faciem acutam habentem cum barba prolixa et crines usque ad pedes, oculos igneos sicuti ferrum ignitum, scintillas emicantes ex ore eius, et ex naribus egrediebatur flamma sulphurea. Habebat et alas spineas sicuti hystrix [þyrnen besma, p. 152, l. 9, by a misunderstanding], eratque vinctus a tergo manibus, igneis catenis strictus,' &c. (Pseudo-Abdias in Fabricius, Cod. apocr. N. T. ii. 683). Cp. Lipsius, l. c. ii. 2, 65–67. Eusebius, H. Eccl. V, 10. St. Jerome, de viris illustribus, c. 36. A similar story is told about Andrew (Fabr., p. 489) and Simon and Judas (ibid. 634).

P. 152, l. 21. *Read* swulton.

P. 154, l. 9. Rufus. 'In Capua natale S. Rufi martyris.' Sacr. Gregor. in Migne, vol. 78, 402: quoted in Florus. 'Quem docuit beatus Apollinaris, Petri apostoli discipulus.' Usuard.

P. 156, l. 3. Augustine of Hippo. His body was first transferred to Sardinia, A. D. 508; King Liutprand then brought it to Pavia in 722 (Bede, de temp. rat., 66).

P. 156, l. 18. *Read* geglisces (lascivious) instead of geonglices (a bad conjecture of the scribe of B, who evidently did not know this somewhat uncommon word).

P. 158, l. 1. Sabina. From the Sacr. Gregor. (Migne, 78, 635)?

P. 158, l. 3. Felix. Generally celebrated on Oct. 24. This account follows the shorter version of the legend contained in the Venusian class of MSS. See e. g.: 'Melius est me igne aduri quam scripturas deificas' (cp. Mart., ll. 7, 8), and: 'habeo quidem, sed non do' (ll. 13, 14). The names of the bishop's followers are not in the original (ASS. Oct. x, 625); they were perhaps added from Bede or some church calendar.

P. 158, l. 24. Instead of 'on Glaestingabyrig on sancta Marian mynstre' *read*: 'on sancte Cuðberhtes mynstre' [at Durham; cp. Introd. p. xxix. seqq.].

P. 159, l. 1. woman] *read* virgin.

P. 160, l. 7. Priscus occurs in a MS. of the Sacr. Gregor. (Migne, 78, 403): 'In Capua via aquaria S. Prisci martyris, qui fuit unus de antiquis Christi discipulis.' Martyr. Roman. (ed. Baronius) ad Sept. 1. Cockayne says (p. 124): 'All our evidences go to show that the "old mass books" came from the neighbourhood of Capua, Beneventum, Venafrum, and Mons Cassinus; they were probably a Benedictine importation, and possibly came with Theodorus and Hadrianus.'

P. 160, l. 24. Aristion was Bishop of Alexandria ad Issum in Cilicia (ASS. Sept. I, 611).—*Read* Paterniana!

P. 162, l. 13. Quintus neither appears in the sacramentary of Gelasius nor in that of St. Gregory. According to the Mart. Roman. he suffered at Capua with Arcontius and Donatus.

P. 162, l. 16. Berhtinus. His name is generally associated with Audomar (Sept. 8) and Winnoc (Nov. 6). The lives of these three saints are found in a Molsheim MS. written between 750 and 850 (ASS. Sept. II, 552[a]). Mabillon (ASS. ord. S. Bened., saec. III, 1, 104) makes some erroneous statements concerning them. The monastery of Sithiu (now St. Bertin, founded A. D. 648) forms a part of the town of St. Omer (in extranea parte urbis Andomarensis, Gallia Christiana III (1876), 484). The story of the nobleman, whose name is Waldbert, is exactly reproduced from the Acts: 'equo delectus super petrosam corruit terram, multisque in huius corpore membris collisis femoreque . . . confracto mortem sibi adesse putat,' &c. (l. c., p. 588). The miraculous cure of the cripple, ibid. p. 589.—Cp. besides Johannis Iperii abbatis chronicon Sythiense S. Bertini (in Martène et Durand, thes. nov. anecd. III, 441 seqq.).

P. 163, l. 22. *Read* because he had fished.

P. 164, l. 3. Synotus. Another saint hailing from Capua (ASS. Sept. III, 5). Not found in the mass books.

P. 164, l. 5. St. Mary's Nativity. This is taken from the historia de Nativitate Mariae (Thilo, cod. apocr. N. T., p. 340), not from the Evangelium de Nat. Mar. (Thilo, p. 337), as Cockayne asserts by mistake. Cp. Thilo, p. 345, with Mart., l. 10: 'ita ut nullus posset dicere, quia fuit talis antea aliqua, sed et postea nunquam erit ei similis ventura,' 'in contubernio virginum, quae die noctuque in Dei laudibus manebant.' (Thilo, 350 = Mart., l. 13.) 'Etiam resplendebat facies eius sicut nix; ita ut vix possent in eius vultum intendere.' (Thilo, 352 = Mart., l. 16.)

P. 164, l. 24. Audomar. Florus says that this saint († 669) was buried at Tarvenna (Therouanne, Pas de Calais), the place of which he was bishop. The town of St. Omer takes its name from him.

P. 166, l. 15. to þures deofolgeldum. Cp. Cleopatra Glosses (Wright-Wülcker, Vocab. 425, 36): Joppiter þunor oððe ður. The translation (167, 15) ought to be corrected accordingly.

P. 166, l. 17. *Read*: gerefa.

P. 168, l. 1. Cyprianus. The real name of the prefect is Paternus, that of his successor Galerius Maximus (Ruinart, p. 261). With ll. 7–10 cp. Fulgentius, sermo VI (Migne, 65, 740): 'Quid illud, quod cum . . . illuc se multitudo fratrum ac sororum congregans pro foribus pernoctaret, custodiri puellas praecepit?' A similar passage: Augustine, sermo 339, 4.—Line 12 add eowde C among the variants.

P. 168, l. 22. The name of Mamilianus appears in a Vatican MS. (cp. Auctaria ad Usuardum, Sept. 13 : ASS. Jun. t. VII). He is perhaps identical with a Bishop of Panormus, who lived in the fifth century (Smith and Cheetham, II, 1081). The ridiculous story of the talking infant is also told of Simon and Judas (p. 196, 7) and of Aldhelm (ed. Giles, 383).

P. 170, l. 24. Eufemia. See ASS. Sept., V, 268 : 'Priscus proconsul venit . . . ut lupus silvester et rapax in gregem. . . . Unus vero ministrorum nomine Sosthenes . . . accessit ad proconsulem eique dixit : Manda mihi, proconsul, ut hoc ense utar contra me; neque enim possum contra sanctam illam manus extendere.' Another soldier says: 'Grave est mihi sanctam illam tangere,' &c.

P. 172, l. 20. Matthew. The names of the royal family of Ethiopia appear to be historical; cp. Gutschmid, die Königsnamen in den apokryphen Apostelgeschichten (Rhein. Mus., N. F., 19, 382). See also Lipsius, II, 2, 137.

P. 174, l. 17. Mauricius. This is the story of the Theban legion, first written by Eucherius of Lyons (c. 500), and printed in the Bibl. max. patr., VI, 822, in Migne's Patrologia (50, 827), and lately in the Monumenta Germaniae (script. ser. Merov. III, 33). Their martyrdom is said to have taken place at Agaunum near Octodurum (Martigny) in the Valais; but the whole account is as improbable as it is unhistorical (cp. Hauck, Kirchengesch. Deutschlands, I, 9 n.).

P. 178, l. 1. Andochius and Thyrsus : see Benignus (Nov. 1).

P. 179, l. 22. *Read* one hundred and *fourteen.*

P. 180, l. 3. Justina and Cyprianus. See Martène and Durand, thes. nov. anecd. III, 1624. This is the real source of our story, not the ASS., which give a translation from the Greek. The reader may be reminded of the fact that this legend has furnished the material for one of Calderon's finest plays: el Mágico Prodigioso.

P. 180, l. 12. Cosmas and Damianus. 'Acta partim incerta, partim fabulosa,' say the Bollandists (ASS. Sept. VII, 200). They print three versions of the legend, but only the third, which is the basis of the O.E. text, contains the stupid story of the talking camel. Such fables may, in the words of a modern writer, be justly termed 'the refuse rubbish of hagiology.' The story of Mommos and the lion (p. 148, 10) is on a par with this one.

P. 182, l. 10. Dédication of the church of St. Michael. Much confusion prevails in this passage. The town that is preserved by the archangel's intervention is Sipontum, not Heraclea, as our text would lead us to believe. Cp. ASS. Sept. VIII, 61. Mombr. I, 219. Ughelli, Italia sacra, VII, 815. The following may be a possible explanation of this corrupt line. In the Martyrology of Pseudo-Jerome we find on the same day the festival of St. Eutychius or Euticus. There it says : Civitate Eracla, Eutici et Plauti : but in some other MSS. 'in Tracia civitate Eraclia Eutici et Plautii.' Again, we read in Usuard : 'In Thracia natalis sanctorum martyrum Eutychii, Plauti et Heracleæ.' The compiler of our text must have had similar names before him, and most likely mixed them up with the account of St. Michael's church, which used to be commemorated on the same day.

P. 184, l. 1. October. 'Winterfylleð potest dici composito novo nomine hiemeplenilunium.' Bede, de temp. rat., ch. 15.

P. 184, l. 15. According to Wirth (Danae, p. 40), Dionysius is a survival

or reappearance of the Greek god Dionysos. It is interesting to note in this connexion that even in the eighteenth century Bacchus was still worshipped in the vicinity of Paris (Collect. des trad. pop. au moyen âge, 71).

P. 186, l. 18. Lupulus appears, together with Modestus, in an old calendar of Capua, written by a certain monk Michael (ASS. Oct. VII, 1, 6).

P. 188, l. 4. Bethania is another mistake of the compiler, it ought to be Bithynia. See Bede's Martyr. sub Oct. 18 : Pseudo-Isidorus, de ortu et obitu patrum, c. 82.

P. 188, l. 7. Tryphonia. She belongs to the group of Laurentius and Hippolytus (pp. 142, 144). Conversions of the wives and daughters of the persecuting heathen emperors are often mentioned; see e. g. Alexandria (Apr. 27), Cyrilla (Tryphonia's daughter, Oct. 28). Tryphonia's acts are variously described as apocrypha, veritati contraria, plane fabulosa (ASS. Oct. VIII, 319[a]). The true name of Decius' wife is Herennia Etruscilla (ibid. 319[b]).

P. 188, l. 13. Justus. Cp. ASS. Oct. VIII, 339, 'cum caput eius fuisset excisum, corpus erigens se stetit immobile et accipiens caput in manibus suis . . . oravit anima eius ad Dominum: Deus coeli et terrae, recipe spiritum meum, quia innoxius et mundo corde sum' (cp. ll. 17–19). 'Accedite ad speluncam, quærite aedificium opertum de edera; ibi recondite corpus meum. Caput genitrici meæ adferte, ut in amore dilectionis osculetur illud, et si optat me videre, in paradiso me requirat.' The heavenly light issuing from the head of the martyr and the miraculous cure of the blind girl are found in the same acts.

P. 190, l. 8. Pelagia. In the ASS. (Oct. IV, 262) she is called 'prima mimarum Antiochiæ . . . adornata ita, ut nihil videretur super ea nisi aurum et margaritæ et lapides pretiosi . . . totum implevit aërem ex odore musci vel ceterorum suavissimorum odoramentorum fragrantia' (cp. ll. 9–12). The bishop is described as 'sincerissime loquens de futuro iudicio' (which confirms Cockayne's conjecture). Again : 'ipsa mulier flumina lacrimarum fundebat . . . ego enim sum pelagus peccatorum et abyssus iniquitatis. Peto me baptizari' (= ll. 14–20). 'Post biduum, dormiente ea cum sancta commatre Romana, apparuit diabolus nocte et dicebat : Rogo te, domina mea *Margarita*, numquid non ex auro et argento ditata es,' &c. (ll. 22–25). 'Octava die surgens nocte induit se tunicam et birram [= O.E. byrnan !] et ex illa die nusquam comparuit' (190, 27–192, 1).

Usener in his interesting treatise 'die Legenden der Pelagia' (Bonn, 1879) has proved that Pelagia, Marina, Margarita (see above), and others are nothing but transformations of the Semitic deity Aphrodite. She was principally worshipped in Cyprus and the South-eastern corner of the Mediterranean, where most of these legends originated. It deserves to be mentioned that in the play of Pericles, Prince of Tyre, we meet with two figures of this group, Thaisa and Marina; a connexion which has yet to be cleared up.

P. 193, l. 10. *Read* he grew up.

P. 194, l. 15. Properly speaking, there were forty-six. See ASS. Oct. XI, 433. Mombr. II, 15[a].

P. 196, l. 1. Simon and Thaddeus (Judas). Concerning the burial-place of these two apostles we have different traditions. In the Armenian history of

Moses of Chorene it is reported that Simon died near the Iberian Bosporus; but according to Pseudo-Abdias (Fabric. I, 607) at Suanir in Persia. This statement is probably due to a confusion with the name of the Suani, a tribe living near the Black Sea (Lipsius, II, 2, 144; Gutschmid, l. c. 383). Again, Thaddeus is said to have been killed 'in Nerito, Armeniae urbe' (Martyrol. Gellonense in d'Achery's Spicilegium, XIII, 390), for which other writers put Berytus or Aradus, mixing them up with the towns of the same name in Phoenicia (Smith and Cheetham, IV, 877). The name of the Persian king is Xerxes or Xerses (Gutschmid, l. c. 382), not Artaxerxes.

P. 196, l. 17. Quintinus. Another O.E. version of this legend seems to have existed, a short fragment of which is printed in Engl. Stud. 13, 145.

P. 198, l. 13. Boniface IV instituted the festival of All Saints in 609. The Pantheon was built by Marcus Agrippa, son-in-law of Augustus, and is now called S. Maria Rotonda. The dedication of the church was mostly celebrated on May 13 (Baronius, Mart. Rom. 462).

P. 199, l. 21. *For* Yule-day *read* Yule!

P. 200, l. 1. Caesarius. 'Evenit ei, ut coluber per caput eius inter tunicam et ventrem irrepteret et latus suis morsibus laniaret.' ASS. Nov. I, 105; similarly Mombr. I, 197[a]. The true name of the persecutor is Luxurius, not Leontius, who is converted by the saint, and also suffers martyrdom. This is one of the numerous blunders of the martyrologist.

P. 200, l. 4. Benignus. 'Quem misit ab oriente B. Polycarpus in Galliam cum Andochio presbytero et Thyrso diacono.' Bede, Martyrol. s. Jan. 17. These two martyrs are separately mentioned on p. 178. Cp. also Gregor. Turon., de gloria martyrum, c. 51. In line 14 a few words are apparently left out in both MSS., which in the translation I have tried to supply by conjecture.

P. 200, l. 17. Winnoc. He is a comrade of Berhtinus (Sept. 5) and a disciple of Audomar (Sept. 8). He died in 717. His monastery (Wurmholt) is now called Bergues-St. Winnoc (Dép. du Nord). His biography is contained in the same MSS. as that of the other two (see note to 162, 16). As the Bollandists have not yet edited his legend, we have to quote from Mabillon, ASS. ord. S. Bened. (III, 1, 306): 'Quidquid operis aliorum manus velut arduum et grave refugiebat, impigre iste et incunctanter arripere non timebat. . . . Molam sibi aptavit ad opus . . . quam subinde manibus rotando, subinde orando suis pauperumque utilitatibus ministram fecit. . . . Accedens ergo ad domum, ubi vir Dei . . . incumbebat, curiosis per foramen oculis molam . . . rotari pervidebat. Ad cuius intuitum immobilis mansit: sed hanc præsumptionem ultio divina secuta est, quæ præsumptorem cæcitate damnavit. . . . Præsumptor ergo præfatus aliorum manibus est revectus . . . altera autem die ad virum dei perductus pedibus eius advolvitur, se præsumptorem, se reum non sine lacrymis queritur,' &c. An identical narrative must have been used by the compiler of the martyrology. Cp. also Gallia Christiana, V, 325, 332.

P. 202, l. 11. The copious literature concerning the Quattuor Coronati can be found in Wattenbach, Deutschlands Geschichtsquellen im Mittelalter, I[6], 43. Wattenbach has also edited the legend in the Berichte d. Wien. Akad., vol. X.

P. 202, l. 13. *Read*: þa gesigefæstan weras feowere.

P. 204, l. 7. *Read* sancti Martynes.

P. 204, l. 15. Milus and Senneus (or Sinas). A third martyr, Abrosimus, has evidently been forgotten. This account corresponds exactly with Assemani, Acta sanctorum martyrum, I, 61 seqq. See e. g., l. c. p. 75: 'ecce die crastina hac ipse recurrente hora hoc ipso in loco vester vestris manibus sanguis mutua cæde fundetur; et vestrum quidem cruorem canes lingent, carnes vero alitibus in prædam cedent atque uno die uxores vestræ viduæ fient' (= p. 206, 6–8).

P. 206, l. 21. syle is not pillar, but stands for sigle (necklace). This is proved by the O. E. translation of Bede (IV, 23; ed. Miller, 338, 1). The Latin text has 'monile.'

P. 208, l. 3. Cæcilia. Her bridegroom (l. 4) is Valerianus (Apr. 14). As to the source of the story, cp. Mombr. I, 188[a]: 'Cæcilia vero subtus carnem cilicio erat induta, desuper auratis vestibus tegebatur.' Also p. 189[a]: 'Invenit angelum Domini stantem iuxta eam, pennis fulgentibus alas habentem . . . duas coronas ferentem manibus coruscantes rosis et liliis albescentes.' See besides p. 192[b], 193[a], &c.

P. 210, l. 20. Felicitas. The names of the seven sons are to be found p. 119, 1 (July 10). This story is simply an imitation of that of St. Symphorosa and her seven sons (July 18, p. 122, 14). She is not 'a comrade of St. Perpetua,' as Cockayne wrongly informs us. Gregory the Great, hom. in Evang. III, is closely followed: 'parturivit spiritu, quos carne pepererat, ut prædicatione pareret Deo, quos carne pepererat mundo' (Migne, 76, 1087). 'Non ergo hanc feminam martyrem, sed plus quam martyrem dixerim, quæ septem pignoribus ad regnum præmissis toties ante se mortua ad poenos prima venit. . . . timuit viventibus, gavisa est morientibus. Optavit nullum post se relinquere, ne siquem haberet superstitem, non posset habere consortem' (l. c. 1088).

P. 210, l. 30. Chrysogonus. He belongs to the group Agape, Chionia, Theodota, Anastasia (see note to p. 4, l. 6). According to the Latin text, he says to the emperor: 'Potestates a te permissas, ac si esset lutum quod pedibus calcatur, abiicio' (Mombr. I, 201[b]).

P. 212, l. 12. Saturninus. This saint is historical: he was killed at Toulouse about 250 A.D. His memory was celebrated by Venantius Fortunatus (carm. lib. II, 8 and 9), also by Sidonius Apollinaris (lib. 9, epist. 16).

P. 212, l. 24. Chrysanthus and Daria. Cp. Baronius, ann. eccl. II, 525, 6, 7; id., Mart. Roman., Oct. 25, pp. 680, 681, note A, &c.; Sollerius, Martyr. Usuard. s. Dec. 1, p. 714, and particularly F. Goerres, die Christenverfolgung des Numerianus und Carinus (Ztschr. f. wiss. Theol. 23, 31; 165). With regard to these two saints, Goerres cites Ruinart's edition of Gregory of Tours (p. 763[d]), where the learned monk says: 'Acta SS. Chrysanthi et Dariæ . . . nullius sunt ponderis et quidem sibi ipsis contradicunt.' A similar criticism in Tillémont (Mém. IV[3], 1194, 1362).

P. 214, l. 22. St. Andrew. There exist two different acts concerning this epistle (cf. Lipsius, I, 545). The first, called Acta Andreæ et Matthæi, have been used by the author of the O. E. poem in the Vercelli MS.; the latter (acta et martyrium Andreæ) are the source of our martyrology. The Latin text is printed in Mombritius (I, 55) and Lipomanus (I, 367). This narrative clearly shows the superficial and unsatisfactory way in which the compiler has so often performed his task. Not a word is said about the reason for

crucifying the Apostle; nothing about the conversion of Stratocles and Maximilla, and other essential points of the story.

P. 215, l. 15. After 'ordered,' *insert*: to be brought to him.

P. 216, l. 13. Eulalia. Two different saints of this name are known to us: one connected with Merida and mostly celebrated on Dec. 10, the other in Barcelona on Feb. 12; both are mixed up here. To the memory of the first, Prudentius dedicated one of his famous hymns (*περὶ στεφάνων*, No. 3; printed by Ruinart, p. 480). She is further commemorated in a French hymn of the ninth century, perhaps the oldest monument of that language.

P. 220, l. 3. sum cristenman: i.e. Vitalis (cf. Apr. 28).

P. 220, l. 13. St. Thomas. Here we have again two different versions of the legend, one entitled de miraculis B. Thomæ apostoli, the other Passio S. Thomæ apostoli. The latter is the source of our text. The image of the sun on its chariot of gold also appears in the passio Simonis et Thaddæi (ch. 21, 22). The last sentence about the transferment of the body to Edessa is found at the end of the letter of Prester John (see Lipsius, II, 2, 421). The main substance of the apostle's legend is Buddhistic; see the interesting paper of A. von Gutschmid (l. c. p. 180; also in the second volume of his Kleine Schriften).

LIST OF SAINTS.

Abdo and Sennes	July 30
Adrianus	Mar. 4
Aethelwald	Apr. 21
Afra	Aug. 8
Agape	Apr. 3
Agapetus	Aug. 18
Agnes	Jan. 21
Aidan	Aug. 31
Alban	June 22
Alexander	May 29
Alexander (pope)	May 3
Alexandria	Apr. 27
Ambrosius	Apr. 5
Ananias	Jan. 19
Anastasia	Dec. 25
Anastasius	Jan. 22
Anatalia	July 10
Andochius	Sept. 24
Andrew	Nov. 30
Anteros	Jan. 3
Anthia	Apr. 18
Antoninus	Sept. 2
Antonius	Jan. 17
Apollinaris	July 22
Aristion	Sept. 3
Arsenius	July 19
Arthemius	June 2
Athanasius	May 2
Audifax	Jan. 20
Audomar	Sept. 8
Augustine (Cant.)	May 26
Augustine (Hippo)	Aug. 28
Babylas	Jan. 24
Barnabas	June 10
Bartholomew	Aug. 25
Basilissa	Jan. 6
Basilla	May 20
Benedict (Biscop)	Jan. 12
Benedict (Nursia)	Mar. 21
Benignus	Nov. 1
Berhtinus	Sept. 5
Blastus	June 17
Bonifacius	Nov. 1
Caesarius	Nov. 1
Calepodius	May 10
Calixtus	Nov. 14
Cassianus	Aug. 13
Cassius	June 29
Ceadwalla	Oct. 26
Cæcilia	Nov. 22
Ceolfrid	Sept. 25
Chad	Mar. 2
Chionia	Apr. 3
Christina	July 19
Christophorus	Apr. 28
Chrysanthus and Daria	Nov. 28
Chrysogonus	Nov. 24
Claudius	Nov. 8
Clemens	Nov. 23
Columba	Dec. 31
Columba (Iona)	June 9
Cornelius	Sept. 14
Cyriacus & Julitta	July 14
Cyrilla	Oct. 28
Desiderius	Sept. 19

Dionysius ... ... Oct. 8
Donata ... ... April 9
Donatus & Hilarius ... ... Aug. 7

Eadberht ... ... May 6
Eastorwine ... ... Mar. 7
Elasippus ... ... Jan. 17
Eleutherius ... ... Apr. 18
Ethelburga ... ... Oct. 11
Etheldreda ... ... June 23
Emerentiana ... ... Jan. 23
Emiliana ... ... Jan. 5
Erasmus ... ... June 2
Eufemia ... ... Sept. 16
Eugenia ... ... Dec. 25
Euplius ... ... Aug. 12
Eusebius ... ... Aug. 1

Fabianus ... ... Jan. 20
Fausta ... ... Sept. 20
Felicitas (Carthage)... ... Mar. 7
Felicitas (Rome) ... ... Nov. 23
Her sons ... ... July 10
Felix (Rome) ... ... Jan. 14
Felix (Tubsoc.)... ... ... Aug. 30
Ferreolus & Ferrucius ... June 16
Festus ... ... Sept. 19
Forty soldiers ... ... Mar. 9
Fursey ... ... Jan. 16

Genesius (Arles) ... ... Oct. 24
Genesius (Rome) ... ... Aug. 25
George ... ... Apr. 23
Germanus ... ... Aug. 1
Gervasius ... ... June 19
Gordianus ... ... May 10
Gregory (pope) ... ... Mar. 12
Gregory (Nazianzus) ... Mar. 19
Guðlac ... ... Apr. 11

Habakkuk ... ... Jan. 20
Heawolds (2) ... ... Oct. 3
Hermes ... ... Aug. 28
Hieronymus ... ... Sept. 30
Hilaria ... ... Aug. 8
Hilarina ... ... Apr. 9
Hilarion ... ... Oct. 21
Hilarius ... ... Jan. 13
Hilda ... ... Nov. 17

Hippolytus ... ... Aug. 13
Hyacinthus ... ... Sept. 11
Hygebald ... ... Dec. 14

Innocents ... ... Dec. 28
Inv. of H. Cross ... ... Mar. 3
Irenæus & Abundius ... Aug. 26
Irene ... ... Apr. 3, 5

James (Alphæi) ... ... June 22
James (Zebedæi) ... ... July 25
Januarius ... ... Sept. 19
John the Baptist ... ...
June 24, Aug. 29, Sept. 24
John of Beverley ... ... May 7
John (Evangelist) ... ... Dec. 27
John (pope) ... ... May 18
John & Paul ... ... June 26
Julianus ... ... Jan. 6
Justina ... ... Sept. 26
Justus ... ... Oct. 18

Laurentius... ... ... Aug. 10
Litania maior ... Apr. 25, May 3
Lucia (Rome) ... ... June 25
Lucia (Syracuse) ... ... Dec. 13
Luke ... ... Oct. 18
Lupulus ... ... Oct. 15
Lupus ... ... July 29

Maccabees ... ... Aug. 1
Macedo ... ... Mar. 13
Magnus ... ... Aug. 19
Mamilianus ... ... Sept. 15
Marcellinus ... ... June 2
Marcellus (Chalons)... ... Sept. 4
Marcellus (pope) ... ... Jan. 16
Marcus & Marcellinus ... June 18
Marina ... ... July 7
Marius & Martha ... ... Jan. 20
Mark (apostle) ... ... Apr. 25
Martialis ... ... June 30
Martin (Tours)... ... ... Nov. 11
Martinianus ... ... July 2
Martyrius ... ... May 29
Mary Magdalen ... ... July 22
Matthew ... ... Sept. 21
Mauricius ... ... Sept. 22
Melanippus ... ... Jan. 17

Mennas ... ... Nov. 11
Michael ... ... May 8
Milus ... ... Nov. 15
Modesta ... ... Mar. 13
Mommos ... ... Aug. 17

Nazarius ... ... July 28
Nicander ... ... June 17
Nicomedes ... ... June 1
Nicostratus ... ... Nov. 8

Octaves ... ... Jan. 1, July 6
Oswald ... ... Aug. 5

Pancratius ... ... May 12
Paterniana ... ... Sept. 3
Patricia ... ... Mar. 13
Paul (hermit) ... ... Jan. 10
Paulina ... ... Apr. 9
Pega ... ... Jan. 9
Pelagia ... ... Oct. 19
Perpetua ... ... Mar. 7
Peter & Paul ... ... June 29
Petronella ... ... May 31
Philip ... ... May 1
Phocas ... ... July 14
Prisca ... ... Jan. 18
Priscus ... ... June 1
Priscus (Capua) ... ... Sept. 1
Processus ... ... July 2
Procopius ... ... July 7
Protasius ... ... June 19
Protus ... ... Sept. 11

Quattuor Coronati ... ... Nov. 8
Quintinus ... ... Oct. 31
Quintus ... ... Sept. 5

Romanus ... ... Aug. 9
Rufina & Secunda ... ... July 10
Rufus ... ... Aug. 27

Sabina ... ... Aug. 29
Saturnina ... ... Apr. 9
Saturninus ... ... Nov. 28
Sebastianus ... ... Jan. 20
Serotina ... ... Apr. 9
Seven Women ... ... Apr. 9
Silvester ... ... Dec. 31
Simeon Stylites ... ... July 27
Simon & Thaddeus ... ... Oct. 28
Sisinnius ... ... May 29
Sixteen soldiers ... ... Oct. 24
Sixtus (pope) ... ... Aug. 6
Sosius ... ... Sept. 23
Speratus ... ... July 17
Speusippus ... ... Jan. 17
Stephen (protomartyr) Aug. 3, Dec. 29
Stephanus (pope) ... ... Aug. 2
Symphorianus (Autun) ... Aug. 22
Symphorianus (Rome) ... Nov. 8
Symphorosa & sons ... ... July 18
Synotus ... ... Sept. 7

Telesphorus ... ... Jan. 6
Thecla ... ... Sept. 23
Theodoretus ... ... Mar. 23
Theodota & sons ... ... Aug. 2
Thomas ... ... Dec. 21
Tiburtius ... ... Aug. 11
Timotheus ... ... Aug. 22
Tranquillinus ... ... July 6
Tryphonia ... ... Oct. 18

Urbanus ... ... May 25
Ursicinus ... ... Dec. 13

Valerianus (Lyons) ... ... Sept. 15
Valerianus (Rome) ... ... Apr. 14
Victor (Marseille) ... ... July 21
Victor (Milan) ... ... May 8
Victor & Corona ... ... May 14
Vincentius ... ... Jan. 22
Vitalis ... ... Apr. 28
Vitus ... ... June 15

Wilfred ... ... Apr. 24
Wunnoc ... ... Nov. 6

Zoe ... ... July 4

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